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The student's New Testament compilation

THE
STUDENT'S NEW TESTAMENT
COMPILATION

THE GOSPEL OF ST. JOHN

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A Key to the Abbreviations Used

(*The notes are those found in each translation.*)

(A.V.): Authorized Version, or the King James Bible, Printed at the University Press, London.

(SNT): The Syriac New Testament—Murdoch's Translation, Published by the Scriptural Tract Repository—H. L. Hastings, Boston, Mass.

(NNT): The New Testament—George R. Noyes. Printed by the American Unitarian Association, Boston, Mass.

(JMT): The New Testament—James Moffat, D.D. Published by George H. Doran Co.

(WNT): The New Testament in Modern Speech—Richard Francis Weymouth. Published by the Pilgrims' Press, Boston, Mass.

(Comp): Compiler's Notes, which include the occasional use of the following versions:
The Twentieth Century Translation, Published by Fleming H. Revell Co.
The New Testament in Modern English by Ferrar Fenton, Published by S. W. Partridge and Co., London, England.
Revised Version (American) Published by Thomas Nelson and Co.
The Modern Reader's Bible—by Richard G. Moulton, Published by The Macmillan Co., London, England.

Appreciation is here expressed to the publishers for permission to quote from these translations.

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"Ye search the Scriptures, because ye yourselves think that in them ye have everlasting life; and it is they which testify of me;"—
Jesus [John 5:39].

Taken from the Geo. R. Noyes translation

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"Ye do err, not knowing the scriptures, nor the power of God."

Jesus (Matt. 22:29)

PREFACE

Our Leader points out that "Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out." (Science and Health, with Key to the Scriptures, p. 24:4-10.)

Many teachers, practitioners and students, however, are too busy to bend time and effort toward mastering these original texts, in Hebrew and Greek, and are relying on the efforts of those Greek scholars of 1611 who gave us the King James Bible. But recent discoveries of papyri, in the far East, have enabled contemporary Greek authorities in their modern translations, to throw more light on these sacred pages.

The writer has compiled, for the purpose of close study, five of the most authoritative translations of the New Testament, with occasional quotations from three others, giving the verse first as found in the King James Version, following it with the corresponding verse in each of these translations. This brings before the student all that has been discovered in that particular verse. The George R. Noyes New Testament, quoted and approved by Mrs. Eddy, is included in this group.

Close study, so necessary at this hour and so exemplified in our Leader's life, will be brought almost involuntarily into play through this work, richly rewarding one's efforts with clarity and emphasis. Alert students who are aware of the warning in Science and Health, (534:24), will pause long enough to question their induced prejudice against intensive Bible study, and will welcome this opportunity which offers and encourages resistance to this mesmerism.

Provided with and protected by individual spiritual understanding of the Scriptures which our text-book "Science and Health" has given us, we will discover vastly more in these translations than possibly the translators themselves were wholly aware of; thus proving our Leader's great gift to be indeed a "Key to the Scriptures".

A student never allows himself to be impelled into hurried or careless reading, nor will he in this instance permit himself to be betrayed into satisfying mere intellectual hunger for "color", found in the *nuances* of texts; but each translation with its shade of difference should be tested upon the touchstone of individual understanding. Then will these diamonds of Truth yield and reflect their many facets of light and meaning.

Throughout this work the writer has included those Old Testament passages which are either quoted or referred to. This has been done to bring out the exact point of view of either speaker or writer. It enables the student to arrive at his meaning, and thus gives certitude to the work of scientific interpretation.

To illustrate: in John 1:51 Jesus said: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man". This is a definite reference to, and fulfillment of, Genesis 28:12—the story of Jacob's Ladder; and is quoted in full as an aid in understanding Jesus' declaration. I have not presumed to comment on or interpret the Scriptures; that is, in this instance, to declare that Jacob's Ladder typifies the footsteps of Truth, Christ; that "earth" represents the human consciousness, and "heaven"—the divine Mind. This unfoldment is the Father's sole prerogative, and have we not this assurance: "Fear not little flock, it is your Father's good pleasure to give you the Kingdom"?

A reference Bible as a rule, usually cites passages which merely contain some word or idea in common with the text; and does not confine itself to the task of supporting the unmistakable relationship of the Old Testament to the New. In this work—"The Student's New Testament Compilation",—this has been done, and these passages reveal the advent of Christianity as the fulfillment of prophecy.

The Compiler's notes found under the caption "COMP", cover the scope of a Bible dictionary. All relevant information on each subject has been gathered, free from theological bias, and escaping the scope and limitations of a commentary. This information will be found at the foot of each verse containing a subject needing such treatment. For instance, in John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God"; the term "Word" is briefly traced from its earliest use to the time John employed it, showing its import throughout the ages. The New Testament writers were naturally influenced by these developments, and, to understand their writings, one should have a knowledge of the history of terms they employed. Brief biographical sketches are found throughout. This gives us a Bible Dictionary for the student, compiled through the lens of Christian Science.

The writer has contributed nothing but the task of collecting and focusing these many rays. Each may find his own gleam, thus illustrating the Revelator's prophecy: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." Revelation 2:17.

Signed: JOSEPH HALLINAN.

To all earnest Christian Scientists who have been aroused to the daily practice of close Scriptural study, this work is lovingly dedicated.

JOSEPH HALLINAN

"My students need to search the Scriptures and "Science and Health with Key to the Scriptures," to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency."

MARY BAKER EDDY

[Miscellaneous Writings, Page 214:19-23].

THE GOSPEL OF ST. JOHN

CHAPTER I.

John 1:1

(A.V.): In the beginning was the Word, and the Word was with God, and the Word was God.

(SNT): In the beginning, was the Word; and the Word was with God; and the Word was God.

(NNT): In the beginning was the Word, and the Word was with God, and the Word was God.

(JMT): The Logos existed in the very beginning, the Logos was with God, the Logos was divine.

(WNT): In the beginning was the Word, and the Word was with God, and the Word was God. *(Notes: "in the beginning" or 'before all time.')*

(Comp): The Twentieth Century Testament reads: "In the beginning the Word was", etc.

The earliest use of the term "Word" in the Old Testament, conveyed the meaning,—God's revealed message to a prophet. Later on the Jewish mind endowed this "Word" with active power and reality; and this, because they saw the "Word" manifest itself in demonstration. This was emphasized by Isaiah in chapter fifty-five, the tenth and eleventh verses: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that

which I please, and it shall prosper *in the thing* whereto I sent it." In the New Testament the "Word", or Logos, to give the Greek term, united the sense of revelation and demonstration with the Scientific status of Sonship, or the Christ as used in this verse. The term Logos was borrowed from Alexandrian philosophy, but infused with a spiritual import totally lacking in human speculation.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 1:1.

John 1:2

(A.V.): The same was in the beginning with God.

(SNT): He was in the beginning with God.

(NNT): The same was in the beginning with God.

(JMT): He was with God in the very beginning:

(WNT): He was in the beginning with God.

John 1:3

(A.V.): All things were made by him; and without him was not any thing made that was made.

(SNT): Every thing was by his hand; and without him, was not any thing whatever that existed.

(NNT): All things were made through him; and without him was nothing made that hath been made. *(Notes: "through him", — otherwise, "through it"; the Greek pronoun in its relation to the Word in this prologue being, in itself considered, ambiguous.)*

(JMT): through him all existence came into being, no existence came into being apart from him.

(WNT): All things came into being through Him, and apart from Him nothing that exists came into being. *(Notes: "that exists"; literally, 'that has come into being.' Some punctuate otherwise, connecting these words with the next verse.)*

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B,page 608, John 1:3.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 1:3.

John 1:4

(A.V.): In him was life; and the life was the light of men.

(SNT): In him was life; and the life was the light of man.

(NNT): In him is life; and the life was the light of men.

(JMT): In him life lay, and this life was the Light for men:

(WNT): In Him was Life, and that Life was the Light of men.

(Comp): In an old Latin manuscript of the fifth century we find, "In him was the life of God, which is the light of men."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 1:4.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 1:4.

John 1:5

(A.V.): And the light shineth in darkness; and the darkness comprehended it not.

(SNT): And this light shineth in the darkness; and the darkness apprehended it not.—

(NNT): And the light hath been shining in the darkness; and the darkness received it not.

(JMT): amid the darkness the Light shone, but the darkness did not master it.

(WNT): The Light shines in the darkness, and the darkness has not overpowered it. *(Notes: "overpowered"—a hostile 'coming upon' and 'seizing' is the idea conveyed by this verb in the active and passive voices, as in Mark 9:18; or the grasping of a prize as in Romans 9:30; 1 Cor. 9:24; Phil. 3:12, 13.)*

(Comp): The verb "comprehended" of the Authorized Version is "absorb" in Ferrar Fenton and "overcame" in the Modern Reader's Bible.

Throughout the Old Testament the term "darkness" was used to imply nothingness, death, confusion and destruction. The ninth plague inflicted upon the Egyptians was a plague of darkness, which symbolized and exposed the true nature of mortal mind as typified by the Egyptians. The Christian Era inherited this concept of "darkness" and characterized it as spiritual ignorance; a concept in general use in current philosophy and other literature. The word "light" in both testaments symbolized God, Truth, the spiritual fact.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 1:5.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 1:5.

John 1:6

(A.V.): There was a man sent from God, whose name *was* John.

(SNT): There was a man sent from God, whose name was John.

(NNT): There was a man, sent from God, whose name was John.

(JMT): A man appeared, sent by God, whose name was John:

(WNT): There was a man sent from God, whose name was John.

(Comp): John the Baptist was prophesied by Malachi in Chapter 3:1st verse: "Behold, I will send my messenger, and he shall prepare the way before me:" He was the last and the greatest of the prophets and ushered in the Messianic period. Born about 6 B. C., he was executed during the period A. D. 28-29. John was the son of Zecharias, a priest in the course of Abijah, and Elizabeth, a kinswoman (though not a cousin) of Mary, Jesus' mother. His early training with his father made him familiar with the Scriptures, and the part he was to play later in life. He thus laid the foundation for his work. After his parents passed on, he went into the wilderness of Judea until summoned to give his message of "preparation" to Israel. He was an ascetic, followed closely the life of a hermit teacher named Banus (described by Josephus), and demanded "repentance" (from the Greek,

meaning literally "to think differently") as the proper preparation for the coming Messiah. His practice of baptism was based on Ezekiel 36:25: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." The severity of John's thought was reflected in his ministry and proved necessary to his work; but it also made it difficult for him to understand Jesus' attitude of love toward all, Jews and Samaritans alike. This difficulty accounts for the fact that John still continued to work even after Jesus commenced preaching and healing. So we can understand why the prophet sent his disciples to Jesus to settle his own doubt regarding his own further usefulness.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 1:6.

John 1:7

(A.V.): The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

(SNT): He came for testimony, to bear witness concerning the light.

(NNT): He came as a witness, to bear witness of the light, that through him all might believe.

(JMT): he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of him.

(WNT): He came as a witness, in order that he might give testimony concerning the Light—so that all might believe through him.

(Comp): WITNESS. John mentions seven types of witnesses: (1) the fore-runner, (2) the disciples, (3) the Scriptures, (4) Jesus' demonstrations, (5) The Son, (6) the Spirit, (7) the Father. During the early Christian period the chief qualification for apostleship was that of being a "witness", as applied to Jesus, during those early days. They also declared that Jesus spoke as a "witness" of the very Truth he was uttering; that is, as one actually perceiving the truth of being as he preached and healed.

John 1:8

(A.V.): He was not that Light, but *was sent* to bear witness of that Light.

(SNT): He was not himself the light, but [came] to bear witness concerning the light.—

(NNT): He was not the light, but came to bear witness of the light.

(JMT): He was not the Light; it was to bear testimony to the Light that he appeared.

(WNT): He was not the Light, but he existed that he might give testimony concerning the Light. *(Notes: "existed"; or, 'was'. In the Greek this verb comes at the end of the clause, and is commonly taken as the first word of verse 9.)*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 1:8.

John 1:9

(A.V.): *That* was the true Light, which lighteth every man that cometh into the world.

(SNT): The true light was that, which enlighteneth every man who cometh into the world.

(NNT): The true light, which enlighteneth every man, was coming into the world.

(JMT): The real Light, which enlightens every man, was coming then into the world:

(WNT): The true Light was that which illumines every man by its coming into the world. *(Notes: "Every man by its coming", or 'every man by His coming;' or possibly, 'every man coming.')*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 1:9.

John 1:10

(A.V.): He was in the world, and the world was made by him, and the world knew him not.

(SNT): He was in the world; and the world was by his hand; and the world did not know him.

(NNT): He was in the world, and the world was made through him, and the world knew him not.

(JMT): he entered the world—the world which existed through him—yet the world did not recognize him;

(WNT): He was in the world, and the world came into existence through Him, and the world did not recognize Him. *(Notes: "He was" and "through Him" or, possibly 'It was' and 'through it'. But the subsequent pronoun is masculine: 'recognize Him,' 'He came,' etc.)*

John 1:11

(A.V.): He came unto his own, and his own received him not.

(SNT): He came to his own [people]; and his own [people] received him not.

(NNT): He came to his own, and his own received him not.

(JMT): he came to what was his own, yet his own folk did not welcome him.

(WNT): He came to the things that were His own, and His own people gave Him no welcome.

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 1:11.

John 1:12

(A.V.): But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

(SNT): But such as received him, to them gave he the prerogative to be children of God; [even] to them that believe on his name;

(NNT): But as many as received him, to them he gave power to become children of God,—to those who believed in his name;

(JMT): On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name,

(WNT): But all who have received Him, to them—that is, to those who trust in His name—He has given the privilege of becoming children of God;

(Comp): John's reference to Isaiah 56:5, is here given: "Even unto them will I give in mine house and within my walls a place and a name bet-

ter than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 1:12.

John 1:13

(A.V.): Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(SNT): who are born, not of blood, nor of the pleasure of the flesh, nor of the pleasure of man, but of God.—

(NNT): who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(JMT): who owe this birth of theirs to God, not to human blood, nor to any impulse of the flesh or of man.

(WNT): who were begotten as such not by human descent, nor through an impulse of their own nature, nor through the will of a human father, but from God. *(Notes: "by," "through," "through," "from," literally 'out of' or 'from' (four times). "Human descent" is literally 'bloods;' "impulse" is literally, 'will.')*

(Comp): The Twentieth Century New Testament reads: "For not to natural conception, nor to human instincts, nor to will of man did they owe the new Life, but to God."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 1:13.

John 1:14

(A.V.): And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(SNT): And the Word became flesh, and tabernacled with us: and we saw his glory, a glory as of the only begotten from the Father, that he was full of grace and truth.

(NNT): And the Word became flesh, and dwelt among us, full of grace and truth; and we beheld his glory, a glory as of an only begotten of a father. *(Notes: "dwelt;" literally, "tabernacled." —"glory as of an only begotten of a father." Here the comparison is not with other sons, but with the abstract idea of sonship. In the Word become flesh, the Son of God, was seen a glory such as it was fit and natural that an only begotten son should have.)*

(JMT): So the Logos became flesh and tarried among us; we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality.

(WNT): And the Word came in the flesh, and lived for a time in our midst, so that we saw His glory —the glory as of the Father's only Son, sent from His presence. He was full of grace and truth. *(Notes: "lived for a time;" literally, 'had His tent.' "only" literally, 'only—born.')*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 1:14.

See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1102, John 1:14.

John 1:15

(A.V.): John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

(SNT): John testified of him, and cried, and said: This is he, of whom I said, That he cometh after me, and is before me; for he was prior to me.

(NNT): John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me hath gone before me; for he was before me. *(Notes: "hath gone;" literally, "hath become.")*

(JMT): (John testified to him with the cry, 'This was he of whom I said, my successor has taken precedence of me, for he preceded me.')

(WNT): John gave testimony concerning Him and cried aloud, saying, "This is He of whom I said, 'He who is coming after me has been put before me,' for He was before me."

(Comp): The Twentieth Century Testament gives this translation: (John bears witness to him; he cried aloud—for it was he who spoke—" 'He who is coming' after me is now before me, For he was ever first.") *(Notes: "He who is coming"—quoting Psalm 118:26, "Blessed be he that cometh in the name of the Lord:")*

John 1:16

(A.V.): And of his fulness have all we received, and grace for grace.

(SNT): And of his plenitude have we all received, and grace for grace.

(NNT): For out of his fulness have we all received, and grace upon grace.

(JMT): For we have all been receiving grace after grace from his fulness;

(WNT): For He it is from whose fulness we have all received, and grace upon grace.

(Comp): Twentieth Century Testament reads:—Out of his fulness we all have received some gift, Gift after gift of love;
The Ferrar Fenton translation reads:—So out of His fulness we were all supplied, with gift heaped upon gift.

John 1:17

(A.V.): For the law was given by Moses, *but* grace and truth came by Jesus Christ.

(SNT): For the law was given by the hand of Moses; but the reality and grace was by the hand of Jesus Messiah.

(NNT): For the Law was given through Moses; grace and truth came through Jesus Christ.

(JMT): while the Law was given through Moses, grace and reality are ours through Jesus Christ.

(WNT): For the Law was given through Moses; grace and truth came through Jesus Christ.

(Comp): Ferrar Fenton gives this verse as follows: Although the Law was given through Moses; the true gift came through Jesus Christ.

The Ten Commandments, or "the law":

(1) Thou shalt have no other gods before me.

(2) Thou shalt not make unto thee any graven image, or any likeness of *anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

(3) Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

(4) Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the Lord made heaven and earth, the sea, and all that in them *is,* and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

(5) Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

(6) Thou shalt not kill.

(7) Thou shalt not commit adultery.

(8) Thou shalt not steal.

(9) Thou shalt not bear false witness against thy neighbor.

(10) Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that *is* thy neighbor's. (Exodus 20:1-17.

John 1:18

(A.V.): No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him.*

(SNT): No man hath ever seen God; the only begotten God, he who is in the bosom of his Father, he hath declared [him].

(NNT): No one hath ever seen God; the only begotten God, who is in the bosom of the Father, he hath made him known. *(Notes: "only begotten God." In many ancient manuscripts, and most of the ancient versions, including the two oldest, only begotten Son.)*

(JMT): Nobody has ever seen God, but God has been unfolded by the divine One, the only Son, who lies upon the Father's breast.

(WNT): No human eye has ever seen God: the only Son, who is in the Father's bosom—He has made Him known. *(Notes: "the only Son" or, 'the only-born Son' as in verse 14.)*

(Comp): In Ferrar Fenton's translation we find: No one has ever yet seen God; He has been made

known by the only Son, who exists in union with the Father.

John is recalling Deut. 4:12, which reads: And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

John 1:19

(A.V.): And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

(SNT): And this is the testimony of John, when the Jews of Jerusalem sent to him priests and Le vites, to ask him, Who art thou?

(NNT): And this is the witness of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

(JMT): Now here is John's testimony. When the Jews of Jerusalem despatched priests and Levites to ask him, "Who are you?"

(WNT): This also is John's testimony, when the Jews sent to him a deputation of Priests and Levites from Jerusalem to ask him who he was.

(Comp): The priesthood was divided into twenty-four courses, and each course was on duty twice a year. Through these priests, their representatives to God, the people appealed to Him, for pardon, guidance, and help. This appeal was summed up in the Temple ritual. The Levites were assistants to the priests and were strictly limited to such duties as: caring for the sacred vestments and vessels, for the storehouses and their contents, for the preparation of the shewbread, and for the meat offerings

for the feasts. They acted as teachers of the Law and also as the temple police. The priesthood descended from Aaron, the Levites from Jacob's son Levi (which means in the Hebrew "to be joined"). This secondary position in the temple was attributed to the great mistake that Levi and Simeon made in avenging a wrong which had been satisfactorily settled in accordance with the Law. The condemnation which followed this act prophesied and produced the final dispersion and end of the tribe. Moses, himself a Levite, was responsible for this tribe's election to serve ("to be joined" with the priests in service) and so enabled them to regain some prestige.

John 1:20

(A.V.): And he confessed, and denied not; but confessed, I am not the Christ.

(SNT): And he confessed, and denied not, but confessed: I am not the Messiah.

(NNT): And he declared, and did not deny; and he declared, I am not the Christ.

(JMT): he frankly confessed—he did not deny it, he frankly confessed, "I am not the Christ."

(WNT): He avowed—he did not conceal the truth, but avowed, "I am not the Christ."

John 1:21

(A.V.): And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. *(Notes: The question "Art thou Elias" was inspired by Malachi 4:5, which reads: "Behold, I will send you Elijah the prophet before the coming of the great*

and dreadful day of the LORD:" *The question "Art thou that prophet" was prompted by Deuteronomy 18:15, which reads: "The* LORD *thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;")*

(SNT): And they asked him again: Who then? Art thou Elijah? And he said: I am not. Art thou a prophet? And he said, No.

(NNT): And they asked him, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? And he answered, No.

(JMT): They asked him, "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he answered.

(WNT): "What then?" they inquired; "are you Elijah?" "I am not," he said. "Are you the Prophet?" "No," he answered.

(Comp): The Twentieth Century Translation is even more pointed: "What then?" they asked. "Are you Elijah?" "No," he said, "I am not." "Are you 'the Prophet'?" He answered "No."

John 1:22

(A.V.): Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

(SNT): And they said to him: Who art thou? that we may give answer to them that sent us. What sayest thou of thyself?

(NNT): They said therefore to him, Who art thou? that we may give an answer to those who sent us; what sayest thou of thyself?

(JMT): "Then who are you?" they said; "tell us, so that we can give some answer to those who sent us. What have you to say for yourself?"

(WNT): So they pressed the question. "Who are you?" they said, "that we may take an answer to those who sent us. What account do you give of yourself?"

John 1:23

(A.V.): He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. *(Notes: quoting Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the* LORD, *make straight in the desert a highway for our God.")*

(SNT): He said: I am the voice of one crying in the wilderness, Make smooth the way of the Lord; as said the prophet Isaiah.

(NNT): He said, I am "a voice of one crying aloud in the wilderness, Make straight the way of the Lord," as said Isaiah the prophet.

(JMT): He said, *"I am the voice of one who cries in the desert, 'level the way for the Lord'*—as the prophet Isaiah said."

(WNT): "I AM THE VOICE," he replied, "OF ONE CRYING ALOUD, 'MAKE STRAIGHT THE LORD'S WAY IN THE DESERT,' fulfilling the words of the Prophet Isaiah."

(Comp): Esaias is the Greek for the Hebrew name Isaiah, which means "Jehovah is salvation." He was the most gifted of the early prophets, and denounced the contemporary false proph-

ets who were representing the dominant political factions of his period. Born about 750 B.C., he lived most of his life in Jerusalem, which city was ever close to his heart. He was married and had two sons. A man of high standing and educational advantages, he served Israel during one of her greatest crises, and held aloft the great fact of God's oneness —to use his term,—"Immanuel" (or "God with us"). Regardless of the fact that scholars dispute the authorship of certain sections of the Book of Isaiah, the great spiritual facts contained therein remain to serve Israel in her way out of the wilderness. Isaiah gave practically fifty years of service to his people.

John 1:24

(A.V.): And they which were sent were of the Pharisees.

(SNT): And they who were sent, were of the Pharisees.

(NNT): And they were sent from the Pharisees;

(JMT): Now it was some of the Pharisees who had been sent to him;

(WNT): They were Pharisees who had been sent.

(Comp): The term Pharisee means "separatists". During Jesus' time this party numbered about 6000 members. They came into existence about 160 B.C. as an outgrowth of the struggle between Hellenism and Judaism,—Greek culture and Monotheism. The Pharisees made extravagant bids for place in the heart of the Israelite, claiming possession of author-

itative interpretation of the Scriptures based upon traditions which they claimed were given to Jacob by a rabbinic college at Shem. They also declared that Jacob attended this College, that Abraham had written a tractate on idolatry, and had observed the whole of the traditional law. They further declared that Abraham, Isaac, and Jacob introduced the practice of praying three times daily; and that Adam was born circumcised. To further strengthen their position it was held that God had given Moses both oral and written Law, the oral as explanation of the written. The oral message was to be kept from the Gentiles, lest Judaism be utterly lost by the possible destruction of both revelations. This placed the ultimate safety of Israel within the bounds of "oral" instruction, the importance of which quickly transcended the written Law—so making the voice of the Pharisee final. The object of this fraternity was twofold: to observe in minute detail all requirements of the Levitical law regarding purity, and, the punctilious payment of all religious dues or tithes. This party disappeared after the destruction of Jerusalem in 70 A.D.

John 1:25

(A.V.): And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

(SNT): And they asked him, and said to him: Why then baptizest thou, if thou art not the Messiah, nor Elijah, nor a prophet?

(NNT): and they asked him and said to him, Why then dost thou baptize, if thou art not the Christ, nor Elijah, nor the prophet?

(JMT): so they asked him, saying, "Then why are you baptizing people, if you are neither the Christ nor Elijah nor the Prophet?"

(WNT): Again they questioned him. "Why then do you baptize," they said, "if you are neither the Christ nor Elijah nor the Prophet?"

John 1:26

(A.V.): John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

(SNT): John answered, and said to them; I baptize with water; but among you standeth one, whom ye do not know.

(NNT): John answered them, saying, I baptize in water. There standeth one among you whom ye know not,

(JMT): "I am baptizing with water," John replied, "but my successor is among you, One whom you do not recognize,"

(WNT): "I baptize in water only," John answered, "but in your midst stands One whom you do not know—"

(Comp): John's words fulfill Malachi 3:1, which was so often quoted at that time: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight

in: behold, he shall come, saith the Lord of hosts."

John 1:27

(A.V.): He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

(SNT): He it is that cometh after me, and was before me, whose shoe-strings I am not worthy to untie.

(NNT): he who cometh after me, the latchet of whose sandal I am not worthy to loose.

(JMT): "and I am not fit to untie the string of his sandal."

(WNT): —"He who is to come after me, and whose sandal-strap I am not worthy to unfasten."

(Comp): Jewish tradition held that the foot was the inferior part of the body, that is, in relationship to the rest of the body. Because of direct contact with the earth, the sandal or shoe reached a lower level in their minds and served to illustrate the thought of degradation.

John 1:28

(A.V.): These things were done in Bethabara beyond Jordan, where John was baptizing.

(SNT): These things occurred in Bethany, where John was baptizing.—

(NNT): These things took place in Bethany beyond the Jordan, where John was baptizing.

(JMT): This took place at Bethany on the opposite side of the Jordan, where John was baptizing.

(WNT): This conversation took place at Bethany beyond the Jordan, where John was baptizing.

(Comp): Bethabara, or Beth Abara, means in the Hebrew "house of passage," and derived its name from the ford across the Jordan into Peraea which made the town a shipping point. "Abara" in the Hebrew means "ferry-boat." This town marked the most northern point of John's mission journey. It was originally called Bethany, but the early Christian fathers accepted the latter name and claimed this to be the town where Jesus was baptized. There are two monasteries now standing, which bear testimony to this traditional site.

John 1:29

(A.V.): The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. *(Notes: "Lamb of God"—quoting from and fulfilling Isaiah 53:7: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth".)*

(SNT): The day after, John saw Jesus coming towards him, and said: Behold, the Lamb of God, that beareth the sin of the world. *(Notes: "that beareth the sin of the world"—quoting Isaiah 53:11: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.")*

(NNT): The next day he seeth Jesus coming to him, and saith, Behold, the Lamb of God, who taketh away the sin of the world!

(JMT): Next day he observed Jesus coming towards

him and exclaimed, "Look, there is the lamb of God, who is to remove the sin of the world!"

(WNT): The next day John saw Jesus coming towards him and exclaimed, "Look, that is the Lamb of God who is to take away the sin of the world!"

(Comp): In quoting and applying Isaiah's description of Jesus as a "lamb of God", John focused the early Christian thought regarding Jesus, upon the import of that mistaken practice of Judaism, namely—the ritualistic sin-offering as a means of atonement. In Jesus' non-resistance, they saw only the meekness of the lamb, thereby losing sight of his purpose,—his great demonstration over the flesh which his submission to the crucifixion made possible. The ritual of the sin-offering is found in Exodus 12:3, 5, 6: "Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: (5) Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: (6) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 1:29.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 1:29.

John 1:30

(A.V.): This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

(SNT): This is he of whom I said, After me cometh a man, who is before me, for he was prior to me.

(NNT): This is he of whom I said, After me cometh a man, who hath gone before me; for he was before me.

(JMT): "That is he of whom I said, 'The man who is to succeed me has taken precedence of me, for he preceded me.' "

(WNT): "This is He about whom I said, 'After me is to come One who has been put before me, because He was before me.' "

John 1:31

(A.V.) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

(SNT): And I knew him not; but that he might be known to Israel, therefore am I come baptizing with water.

(NNT): And I knew him not; but that he might be made manifest to Israel, therefore I came baptizing in water.

(JMT): "I myself did not recognize him; I only came to baptize with water, in order that he might be disclosed to Israel."

(WNT): "I did not yet know Him; but that He may be openly shown to Israel is the reason why I have come baptizing in water."

(Comp): John's work was first prophesied by Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God;" and last by Malachi 3:1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the LORD of hosts." Hence John's statement which aimed to arouse his hearers to a realization of the fulfillment of prophecy, and the process of spiritual regeneration.

John 1:32

(A.V.): And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

(SNT): And John testified, and said: I saw the Spirit descend from heaven, as a dove, and rest upon him.

(NNT): And John bore witness, saying, I have seen the Spirit descending as a dove from heaven, and it abode upon him.

(JMT): And John bore this testimony also: "I saw the Spirit descend like a dove from heaven and rest on him."

(WNT): John also gave testimony by stating: "I have seen the Spirit coming down like a dove out of Heaven; and it remained upon Him."

(Comp): The dove was the emblem of perfect innocence, and when used as a symbol of Spirit,

Mind, it conveyed to the Hebrew thought of that day, a perfect blending of wisdom and purity.

John 1:33

(A.V.): And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

(SNT): And I did not know him; but he who sent me to baptize with water, he said to me: On whom thou seest the Spirit descend, and rest upon him, he baptizeth with the Holy Spirit.

(NNT): And I knew him not; but he who sent me to baptize in water, the same said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is that baptizeth in the Holy Spirit.

(JMT): "I myself did not recognize him, but He who sent me to baptize with water told me, 'He on whom you see the Spirit descending and resting, that is he who baptizes with the holy Spirit'."

(WNT): "I did not yet know Him, but He who sent me to baptize in water said to me, 'The One on whom you see the Spirit coming down, and remaining, He it is who baptizes in the Holy Spirit'."

John 1:34

(A.V.): And I saw, and bare record that this is the Son of God.

(SNT): And I saw; and I testify, that this is the Son of God.

(NNT): And I have seen and have borne witness, that this is the Son of God.

(JMT): "Now I did see it, and I testify that he is the Son of God."

(WNT): "This I have seen, and I have become a witness that He is the Son of God."

John 1:35

(A.V.): Again the next day after John stood, and two of his disciples;

(SNT): And the next day, John was standing, and two of his disciples.

(NNT): On the morrow John was again standing, and two of his disciples;

(JMT): Next day again John was standing with two of his disciples;

(WNT): Again the next day John was standing with two of his disciples,

John 1:36

(A.V.): And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

(SNT): And he looked upon Jesus as he walked, and said: Behold, the Lamb of God!

(NNT): and looking upon Jesus as he was walking, he saith, Behold, the Lamb of God!

(JMT): he gazed at Jesus as he walked about, and said, "Look, there is the Lamb of God!"

(WNT): when he saw Jesus passing by, and said, "Look! that is the Lamb of God!"

John 1:37

(A.V.): And the two disciples heard him speak, and they followed Jesus.

(SNT): And his two disciples heard him when he said [it], and they went after Jesus.

(NNT): The two disciples heard him speaking, and they followed Jesus.

(JMT): The two disciples heard what he said and went after Jesus.

(WNT): The two disciples heard his exclamation, and they followed Jesus.

John 1:38

(A.V.): Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

(SNT): And Jesus turned, and saw them coming after him, and he said to them: What seek ye? They said to him: Our Rabbi, where stayest thou?

(NNT): Jesus turning and seeing them following, saith to them, What seek ye? And they said to him, Rabbi, (that is to say, when interpreted, Teacher,) where dost thou dwell?

(JMT): Now Jesus turned, and when he observed them coming after him, he asked them, "What do you want?" They replied, "Rabbi, (which may be translated, 'teacher'), where are you staying?"

(WNT): Then Jesus turned round, and seeing them following He asked them, "What is your wish?" "Rabbi," they replied—'Rabbi' means 'Teacher'—"where are you staying?"

John 1:39

(A.V.): He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

(SNT): He said to them: Come, and see. And they came and saw where he lodged; and they were with him that day, for it was about the tenth hour.

(NNT): He saith to them, Come, and ye shall see. They came therefore and saw where he dwelt; and they abode with him that day. It was about the tenth hour.

(JMT): He said to them, "Come and see." So they went and saw where he stayed, and stayed with him the rest of that day—it was then about four in the afternoon.

(WNT): "Come and you shall see," He said. So they went and saw where He was staying, and they remained and spent that day with Him. It was then about ten o'clock in the morning. *(Notes: "ten o'clock in the morning," that is if the fourth Evangelist used the Roman method of reckoning the hours of the day from midnight and noon. But if, like the other three Evangelists, he used the Jewish and Babylonish method of reckoning the hours of the day, from sunrise, then the true translation is 'four o'clock in the afternoon.' Literally 'the tenth hour.')*

(Comp): The expression "Come and see" is among the most common rabbinic formulas, and is usually connected with the acquisition of special and important information.

John 1:40

(A.V.): One of the two which heard John *speak,* and followed him, was Andrew, Simon Peter's brother.

(SNT): And one of those who heard John and went after Jesus, was Andrew, the brother of Simon.

(NNT): One of the two who heard what John said, and followed him, was Andrew, Simon Peter's brother.

(JMT): One of the two men who heard what John said and went after Jesus was Andrew, the brother of Peter.

(WNT): Andrew, Simon Peter's brother, was one of the two who heard John's exclamation and followed Jesus.

(Comp): Andrew (from the Greek meaning "manly") was the son of John, of Bethsaida; and according to tradition his mother's name was Joana. He was the brother of Simon Peter, with whom he lived in Capernaum. He was a fisherman by trade, but gave it up to follow John the Baptist, who later, convinced Andrew that Jesus was the Messiah. He became the first of Jesus' disciples and immediately brought Simon to share his discovery. Andrew was one of the four closest disciples of Jesus, enjoying much of the Master's teachings not accorded the others; as for instance, the discussion concerning the destruction of the temple and the "end of all things." His character was that of a simple, kindly nature,

and his life gave evidence of a real struggle with sense-evidence; a struggle which was inaugurated at the time of the feeding of the five thousand, when he said: "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" Tradition claims that he preached in Scythia during the latter period of his life, and was martyred at Patrae in Achia. In the year 740 A. D. he became the Patron Saint of Scotland and later of Russia.

John 1:41

(A.V.): He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. *(Notes: "Christ", or in the Greek, "the anointed one".)*

(SNT): He first saw Simon his brother, and said to him: We have found the Messiah.

(NNT): He first findeth his own brother Simon, and saith to him, We have found the Messiah; (which is, when interpreted, the Christ.)

(JMT): In the morning he met his brother Simon and told him, "We have found the messiah" (which may be translated, 'Christ').

(WNT): He first found his own brother Simon, and said to him, "We have found the Messiah!" that is to say, the Anointed One.

(Comp): Simon Peter (from the Greek "Petros" meaning "rock") was the son of Jona. He was a native of Bethsaida, moving later to Ca-

pernaum where he and his brother Andrew joined partnership with John and James, in the fishing trade. Simon was fairly prosperous and possessed a good education. He was at first a follower of John the Baptist, and later left him to become one of the closest disciples of our Master. Simon was married and during his "missionary" travels his wife was his constant companion. He stands out as a colossal character, struggling with all the phases of human selfhood, spurred on by spiritual hunger and a burning zeal. Towards the close of his work he was the acknowledged leader of the Church. He was martyred in A. D. 64. It does not fall within the scope of these Compiler's Notes to treat in full detail the disciple's work, achievements, and place in history. An accredited Bible Dictionary will furnish all this.

John 1:42

(A.V.): And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

(SNT): And he brought him to Jesus. And Jesus looked upon him, and said: Thou are Simon the son of Jona; thou shalt be called Cephas.—

(NNT): He brought him to Jesus. Jesus looking upon him said, Thou art Simon, the son of John; thou shalt be called Cephas; (which signifieth Peter, that is, Rock.) *(Notes: "John" or, in the Greek, "Joanes"; called in Mt. 16:17, Jonah. "Peter", that is "Rock" or "Stone".)*

(JMT): He took him to Jesus; Jesus gazed at him and said, "You are Simon, the son of John? Your name is to be Cephas" (meaning 'Peter' or 'Rock').

(WNT): He brought him to Jesus. Jesus looked at him and said, "You are Simon, son of John: you shall be called Cephas"—that is to say, Peter (or 'Rock').

John 1:43

(A.V.): The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

(SNT): The next day, Jesus was disposed to depart for Galilee: and he found Philip, and said to him, Come after me.

(NNT): On the morrow he determined to go forth into Galilee, and findeth Philip. And Jesus saith to him, Follow me.

(JMT): Next day Jesus determined to leave for Galilee; there he met Philip and told him, "Follow me."

(WNT): The next day, having decided to leave Bethany and go into Galilee, Jesus found Philip, and invited him to follow Him.

(Comp): Philip's name was derived from the Greek and means "lover of horses". The Gospel of John furnishes most of the data concerning him. Born and raised in Bethsaida, a friend of Andrew and Peter, he was the first to receive the direct call from our Master to "Follow me". Acceptance of this call was followed by the search for Nathanael, to share

his discovery of the Messiah. Greek in birth and training, he was also conservative and cautious. When Jesus asked him, "Whence shall we buy bread, that these may eat", he answered: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Later when the Greeks sought the Master, they appealed to him to obtain permission to see Jesus. Philip would not assume full responsibility, but consulted Andrew first. They both went to the Master with the message. The last mention of Philip is made in John 14:8, which clearly portrays the handicap of material conservatism. During that final discourse with his disciples Jesus said: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." This brought forth a request from Philip which clearly reflected his conservatism: "Philip saith unto him, Lord, shew us the Father, and it sufficeth us."

John 1:44

(A.V.): Now Philip was of Bethsaida, the city of Andrew and Peter.

(SNT): And Philip was of Bethsaida, the city of Andrew and Simon.

(NNT): Now Philip was of Bethsaida, the city of Andrew and Peter.

(JMT): Now Philip belonged to Bethsaida, the same town as Andrew and Peter;

(WNT): (Now Philip came from Bethsaida, the same town as Andrew and Peter.) *(Notes: "the same town as" literally, 'out of the town of' a second preposition being inserted which the English idiom does not require.)*

(Comp): The name Bethsaida is derived from Chaldaic, meaning "fishing house". The exact location of this city has never been determined. Two situations have been named and variously supported: one on the east side of the Jordan, and the other on the west side of the river. The first has been called the Bethsaida of Gaulanitis and the second Bethsaida of Galilee. The former city is now known as "el Tell," the latter as "Ain et-Tabigha".

John 1:45

(A.V.): Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. *(Notes: "of whom Moses did write," referring to Genesis 3:15, the earliest mention of the Christ, which reads: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Also Gen. 49:10, which reads: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Finally Deuteronomy 18:18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.")*

(SNT): And Philip found Nathaniel, and said to him: We have found him, of whom Moses wrote in the law, and the prophets, Jesus the son of Joseph, who is of Nazareth.

(NNT): Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the Law, and the Prophets wrote, Jesus, the son of Joseph, who is of Nazareth.

(JMT): he met Nathanael and told him, "We have found him whom Moses wrote about in the Law, and also the prophets—it is Jesus, the son of Joseph, who comes from Nazaret."

(WNT): Then Philip found Nathanael, and said to him, "We have found him about whom Moses in the Law wrote, as well as the Prophets—Jesus, the son of Joseph, a man of Nazareth."

(Comp): The following quotations are from those prophets Philip referred to. Isaiah 4:2: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel." Isaiah 7:14: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 53:3: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our*

faces from him; he was despised, and we esteemed him not." Micah 5:2: "But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting." Zechariah 6:12: "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is, The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:" Zechariah 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The name Nathanael comes from the Hebrew meaning, "God has given". He is not mentioned by Matthew, Mark or Luke. Little is known of him apart from the statement that he was of Cana of Galilee, and was spoken of by Jesus as being "without guile." He is also mentioned in John 21:2, where he is one of the seven who beheld Jesus on the shore at dawn, after a fruitless night of fishing. He is identified by some authorities with Bartholomew.

John 1:46

(A.V.): And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

(SNT): Nathaniel said to him: Can there be any good

thing from Nazareth? Philip said to him: Come, and see.

(NNT): And Nathanael said to him, Can any good thing come out of Nazareth? Philip saith to him, Come and see.

(JMT): "Nazaret!" said Nathanael, "can anything good come out of Nazaret?" "Come and see," said Philip.

(WNT): "Can anything good come out of Nazareth?" replied Nathanael. "Come and see," said Philip.

(Comp): Nazareth was situated in a high valley among the foothills of the Lebanon range near the plain of Esdraelon. Its altitude was approximately 1400 feet above the level of the Mediterranean, and the climate moderate. The name Nazareth is of uncertain origin and meaning. It is not mentioned in the Old Testament, Josephus, or the Talmud. Its isolation from the trend of affairs subjected it to contempt and unfriendly criticism from without. The modern "en-Nasira" occupies the site of Nazareth.

John 1:47

(A.V.): Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

(SNT): And Jesus saw Nathaniel coming towards him, and said of him: Behold a real Israelite, in whom is no deceit.

(NNT): Jesus saw Nathanael coming to him, and

saith of him, Behold an Israelite indeed, in whom is no guile.

(JMT): Jesus saw Nathanael approaching and said of him, "Here is a genuine Israelite! There is no guile in him."

(WNT): Jesus saw Nathanael approaching, and said of him, "Look! here is a true Israelite, in whom there is no deceitfulness!" *(Notes: "deceitfulness"—the Jacob-nature! An apparent reference to Jacob's change of name and character as found in Genesis 32:28! "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.")*

(Comp): Jesus is apparently applying Psalms 32:2, to Nathanael: "Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."

John 1:48

(A.V.): Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

(SNT): Nathaniel said to him: Whence knowest thou me? Jesus said to him: Before Philip called thee, when thou wast under the fig-tree, I saw thee.

(NNT): Nathanael saith to him, Whence dost thou know me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee.

(JMT): Nathanael said to him, "How do you know me?" Jesus answered, "When you were under that fig tree, before ever Philip called you, I saw you."

(WNT): "How do you know me?" Nathanael asked. "Before Philip called you," said Jesus, "when you were under the fig-tree I saw you."

(Comp): Micah 4:4 reads: "But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*."

This prophecy was made the basis of the literal rabbinic custom of sitting under a fig tree while pondering and dwelling upon God, Truth. They were assured of being heard by the Father because of their observance of this custom.

John 1:49

(A.V.): Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

(SNT): Nathaniel answered, and said to him: Rabbi, thou art the Son of God; thou art the King of Israel.

(NNT): Nathanael answered him, Rabbi, thou art the Son of God, thou art the King of Israel.

(JMT): "Rabbi," said Nathanael, "you are the Son of God, you are the King of Israel!"

(WNT): "Rabbi," cried Nathanael, "you are the Son of God, you are Israel's King!"

(Comp): Nathanael is quoting Psalms 2:6: "Yet have I set my king upon my holy hill of Zion."

John 1:50

(A.V.): Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

(SNT): Jesus said to him: Because I said to thee, that I saw thee under the fig-tree, believest thou? Thou wilt see greater things than these.

(NNT): Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, dost thou believe? Thou shalt see greater things than these.

(JMT): Jesus answered, "You believe because I told you I had seen you under that fig tree? You shall see more than that."

(WNT): "Because I said to you, 'I saw you under the fig-tree,' " replied Jesus, "do you believe? You shall see greater things than that."

John 1:51

(A.V.): And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

(SNT): He said to him: Verily, verily, I say to you, That hereafter ye will see heaven opened, and the angels of God ascending and descending unto the Son of man.

(NNT): And he saith to him, Truly, truly do I say to you, Ye will see heaven opened, and the angels

of God ascending and descending upon the Son of man.

(JMT): He said to him, "Truly, truly I tell you all, you shall see heaven open wide and *God's angels ascending and descending* upon the Son of man." *(Notes: I insert the word "all", to make it clear that the "you" of verse 51 is plural. The promise is more than a personal word to Nathanael.)*

(WNT): "I tell you all in most solemn truth," He added, "that you shall see Heaven opened wide, and God's angels going up, and coming down to the Son of Man." *(Notes: "In most solemn truth" literally—'Amen, Amen.')*

(Comp): The Twentieth Century Translation (John 1:51) emphasizes the text: "In truth I tell you," he added, "you shall all see Heaven open, and 'the angels of God ascending and descending' upon the Son of Man."

Quoting from and fulfilling Genesis 28:12, "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

CHAPTER II.

John 2:1

(A.V.): And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

(SNT): And on the third day there was a feast in Cana, a city of Galilee: and the mother of Jesus was there.

(NNT): And on the third day there was a marriage-feast in Cana of Galilee; and the mother of Jesus was there.

(JMT): Two days later a wedding took place at Cana in Galilee; the mother of Jesus was present,

(WNT): Two days later there was a wedding at Cana in Galilee, and the mother of Jesus was there, *(Notes: "two days later;" or, 'the next day but one.' Literally—'on the third day,' such being the Hebrew (as well as the Roman) mode of reckoning intervals of time. In this case the journey, Chapter 1:44, seems to have occupied the remainder of the day mentioned in that verse, the whole of the next day, and the early part of the third.)*

(Comp): Cana is the Greek transliteration of the Hebrew "Qanah", which means literally "reediness". The exact location of this village is unknown, but some have accepted the marshy lands of Khirbet Kana—where reeds are plentiful—as the most probable site of Cana of Galilee. This village, once the home of Josephus, was also the birthplace of Nathanael, the scene of Jesus' first public demonstra-

tion, and the place where the "king's officer" sought the Master in behalf of his son, who was ill, whom Jesus healed with the Word.

John 2:2

(A.V.): And both Jesus was called, and his disciples, to the marriage.

(SNT): And also Jesus and his disciples were invited to the feast.

(NNT): And both Jesus and his disciples were invited to the feast.

(JMT): and Jesus and his disciples had also been invited to the wedding.

(WNT): and Jesus also was invited and His disciples.

(Comp): Marriage among the Syrians and Jews was essentially a religious union, which symbolized the dimly perceived spiritual unity of God and His idea.

John 2:3

(A.V.): And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

(SNT): And the wine fell short: and his mother said to Jesus: They have no wine.

(NNT): And they had no wine, because the wine of the feast had failed. Then the mother of Jesus saith to him, There is no wine.

(JMT): As the wine ran short, the mother of Jesus said to him, "They have no wine."

(WNT): Now the wine ran short; whereupon the mother of Jesus said to Him, "They have no wine."

(Comp): The Jewish concept of wine, and its ceremonial use, were based upon the Old Testament symbol of the "vine", where the "Church" or "Israel" is spoken of as God's vine: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it." Psalms 80:8. So the fruit of this "vine" was essentially inspiration, a most natural accompaniment and result of God's manifestation, which manifestation or effect is Church—understood scientifically.

The import of the text is not restricted to the rabbinic custom of making a gift of either wine or oil to a bridal couple.

John 2:4

(A.V.): Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

(SNT): Jesus said to her: What is [in common] to me and thee? Not yet hath my hour come.

(NNT): Jesus saith to her, Woman, what have I to do with thee? My hour is not yet come.

(JMT): "Woman," said Jesus, "what have you to do with me? My time has not come yet."

(WNT): "Leave the matter in my hands," He replied; "the time for me to act has not yet come."
(Notes: to render this verse literally ('Woman, what have you to do with me?') is really to mistranslate it. The language is by no means that of faultfinding or rebuke. "the time for me to act;" literally, 'my hour has not yet come.')

(Comp): Ferrar Fenton translates this text as follows: Jesus, in reply to her, said: "What is that to you and Me, mother? My time has not yet come."

In an early Syrian manuscript we find this: "O woman, what is mine, and what is thine?"

John 2:5

(A.V.): His mother saith unto the servants, Whatsoever he saith unto you, do *it.*

(SNT): His mother said to the waiters: Whatever he saith to you, do [it].

(NNT): His mother saith to the servants, Whatever he saith to you, do it.

(JMT): His mother said to the servants, "Do whatever he tells you."

(WNT): His mother said to the attendants, "Whatever he tells you to do, do it."

John 2:6

(A.V.): And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

(SNT): And there were there six waterpots of stone, set for the purification of Jews, containing each two or three quadrantalia. *(Notes: "quadrantalia" from Latin quadrantalia, or amphorae—wine-jars.)*

(NNT): Now there were set there six water-pots of stone, in conformity with the Jews' custom of purifying, containing two or three firkins apiece. *(Notes: "two or three firkins"; that is, from eighteen to twenty-seven gallons.)*

(JMT): Now six stone water-jars were standing there, for the Jewish rites of 'purification,' each holding about twenty gallons.

(WNT): Now there were six stone jars standing there (in accordance with the Jewish regulations

for purification), each large enough to hold twenty gallons or more.

(Comp): This particular custom of "purification" finds no support in the Old Testament. It is pure tradition. Mark 7:3, and 7, covers the point. Mark 7:3: "For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders." Mark 7:7: "Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men."

John 2:7

(A.V.): Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

(SNT): Jesus said to them: Fill those water-pots with water. And they filled them to the top.

(NNT): Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim.

(JMT): Jesus said, "Fill up the jars with water." So they filled them to the brim.

(WNT): Jesus said to the attendants, "Fill the jars with water." And they filled them to the brim.

John 2:8

(A.V.): And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

(SNT): He said to them: Draw now, and carry to the master of the feast. And they carried.

(NNT): And he saith to them, Draw out now, and bear it to the master of the feast. And they bore it.

(JMT): Then he said, "Now draw some out, and

take it to the manager of the feast." They did so;

(WNT): Then He said, "Now, take some out, and carry it to the President of the feast." So they carried some to him.

(Comp): The duties of the "governor of the feast" were somewhat akin to those of the modern steward, namely, the supervision of the menu, the tasting of the food and wine, and the arrangement of tables and couches.

John 2:9

(A.V.): When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

(SNT): And when the master of the feast tasted the water that had become wine, and did not know whence it came, (although the waiters knew, as they had filled the pots with water,) the master of the feast called the bridegroom,

(NNT): But when the master of the feast tasted the water that had been made wine, not knowing whence it was,—but the servants who drew the water knew,—he called the bridegroom

(JMT): and when the manager of the feast tasted the water which had become wine, not knowing where it had come from (though the servants who had drawn it knew), he called the bridegroom

(WNT): And no sooner had the President tasted the water now turned into wine, than—not know-

ing where it came from, though the attendants who had drawn the water knew—he called to the bridegroom

John 2:10

(A.V.): And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

(SNT): and said to him: Every man first bringeth forward the good wine, and when they are satiated, then that which is inferior; but thou hast kept the good wine till now.

(NNT): and said to him, Every man setteth on the good wine first, and when men have drunk freely, that which is worse. Thou hast kept the good wine until now.

(JMT): and said to him, "Everybody serves the good wine first, and then the poorer wine after people have drunk freely; you have kept the good wine till now."

(WNT): and said to him, "It is usual to put on the good wine first, and when people have drunk freely, then that which is inferior. But you have kept the good wine till now."

(Comp): This coarse and popular jest of the day finds no Scriptural or rabbinical background, but it serves to illustrate the blindness of mortal mind greeting the workings of Principle.

John 2:11

(A.V.): This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

(SNT): This is the first sign, which Jesus wrought at Cana in Galilee, and manifested his glory: and his disciples believed on him.

(NNT): This beginning of the signs Jesus made in Cana of Galilee, and manifested his glory; and his disciples believed in him.

(JMT): Jesus performed this, the first of his Signs, at Cana in Galilee, thereby displaying his glory; and his disciples believed in him.

(WNT): This, the first of His miracles, Jesus performed at Cana in Galilee, and thus displayed His glorious power; and His disciples believed in Him. *(Notes: "miracles;" literally, 'tokens,' or 'signs,' or 'indications' (of who and what He was). Our Lord's miracles are called by this name throughout the fourth Gospel.)*

(Comp): The original Greek of the term "miracle" conveys the thought of "mark" or that which "signifies" or "indicates"—hence the translation, "signs".

John 2:12

(A.V.): After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

(SNT): Afterwards he went down to Capernaum, he and his mother and his brothers and his disciples; and they were there a few days.

(NNT): After this he went down to Capernaum, he and his mother, and his brothers, and his disciples; and they abode there not many days.

(JMT): After this he travelled down to Capharnahum,

with his mother and brothers and his disciples; they stayed there for a few days.

(WNT): Afterwards He went down to Capernaum—He, and His mother, and His brothers, and His disciples; and they made a short stay there.

(Comp): Capernaum, according to some authorities, is the Greek translation for the Hebrew name Kaphas-Nahum, "village of Nahum". It was the home of Andrew and Peter; and later, after he was rejected at Nazarath, it became the home of the Master. This town of Galilee boasted of an office of the tax collector, a representative of the king, Herod Antipas, and a military station whose commander had built a large synagogue for the people. The location today is unknown. Tradition of the fourth century points to the present town of Tell-Hum as the possible site of Capernaum. Matthew quotes Isaiah 9:1 to support prophetic fulfillment. He quotes as follows: (13) "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: (14) That it might be fulfilled which was spoken by Esaias the prophet, saying, (15) The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;" (Matthew 4:13-15). Capernaum was the scene of many of Jesus' demonstrations: the healing of the centurion's servant, of the nobleman's son (by the spoken word at Cana), of Simon Peter's mother-in-

law, of the paralytic, and of the "unclean spirits". From 150 A. D. on, Capernaum became the stronghold of rabbinical Judaism. Fanaticism ruled out every visible trace of Christianity. The prophecy of Jesus regarding this city was fulfilled. "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." Luke 10:15.

John 2:13

(A.V.): And the Jews' passover was at hand, and Jesus went up to Jerusalem,

(SNT): And the passover of the Jews drew near; and Jesus went up to Jerusalem.

(NNT): And the passover of the Jews was near; and Jesus went up to Jerusalem.

(JMT): Now the Jewish passover was near, so Jesus went up to Jerusalem.

(WNT): But the Jewish Passover was approaching, and for this Jesus went up to Jerusalem.

(Comp): Deuteronomy 16:1 explains this text: "Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night."

The Passover, established as a rite during Moses' leadership, is recorded in Exodus 12:3, 11, 12, 13, 14: "Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: (11) And thus shall ye eat it; *with* your loins girded,

your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover. (12) For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. (13) And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you,* when I smite the land of Egypt. (14) And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever."

John 2:14

(A.V.): And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

(SNT): And he found in the temple those who sold beeves and sheep and doves, and the money-changers sitting [there].

(NNT): And he found in the temple those who sold oxen, and sheep, and doves, and the money-changers sitting.

(JMT): There he found, seated inside the temple, dealers in cattle, sheep and pigeons, also money-changers.

(WNT): And He found in the Temple the dealers in cattle and sheep and in pigeons, and the money-changers sitting there.

(Comp): The law concerning sacrifices or sin-offerings

which is implied in this verse is here given. OXEN. Exodus 24:4, 5: "And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. (5) And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD." SHEEP. Exodus 20:24: "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." DOVES. Leviticus 12:1, 2, 6, 7: "And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. (6) And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: (7) Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female."

There is no support in the Old Testament for the sale of these offerings within the temple,

as the next verse emphasizes. This custom was simply another instance of "tradition".

John 2:15

(A.V.): And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

(SNT): And he made himself a whip from a cord, and turned them all out of the temple, and the sheep and the beeves and the money-changers; and he poured out their money, and overset their tables:

(NNT): And having made a scourge of cords, he drove them all out of the temple, both the sheep and the oxen; and poured out the money of the exchangers, and overthrew the tables;

(JMT): Making a scourge of cords, he drove them all, sheep and cattle together, out of the temple, scattered the coins of the brokers and upset their tables,

(WNT): So He plaited a whip of rushes, and drove all —both sheep and bullocks—out of the Temple. The small coin of the brokers He upset on the ground and overturned their tables.*(Notes: "rushes;" or, 'cords made of rushes.')*

(Comp): All Jews paid an annual Temple-tribute of half a shekel, which was accepted by the priests only in Temple-currency of the half shekel pieces. The multiplicity of coinage throughout the various kingdoms from which the annual feasts drew attendance, necessitated these money changers. In the begin-

ning, along the different roads leading to Jerusalem, they erected stalls in which to ply their trade and higgle. Finally through aggressive steps they moved into the Temple, where, owing to powerful interests, they remained, contrary to all Temple rules and defying all authority. Thus, Jesus' act in driving them out, met with hearty approval of the priests and Levites as well as the Temple worshippers, who had been robbed so frequently.

John 2:16

(A.V.): And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

(SNT): and he said to them that sold doves, Take away these things; and make not my Father's house a house of traffic.

(NNT): and said to those who sold the doves, Take these things hence; make not my Father's house a house of merchandise.

(JMT): and told the pigeon-dealers, "Away with these! My Father's house is not to be turned into a shop!"

(WNT): And to the pigeon-dealers He said, "Take these things away. Do not turn my Father's house into a market."

(Comp): Jesus on this occasion fulfilled the prophecy concerning himself as Israel's refiner and purifier, foretold by Malachi 3:1-3: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even

the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. (2) But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: (3) And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."

John 2:17

(A.V.): And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

(SNT): And his disciples remembered, that it is written: The zeal of thy house hath devoured me.

(NNT): His disciples remembered that it was written, "Zeal for thy house will consume me."

(JMT): (His disciples recalled the scripture saying, *I am consumed with zeal for thy house.*)

(WNT): This recalled to His disciples the words of Scripture, "MY ZEAL FOR THY HOUSE WILL CONSUME ME."

(Comp): Quoting Psalm 69:9, which reads: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." In the 139th verse of Psalm 119, we have a reference which explains why the Pharisees substituted "tradition" for God's word: "My zeal hath consumed me, because mine enemies have forgotten thy words."

John 2:18

(A.V.): Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

(SNT): But the Jews replied, and said to him: What sign showest thou to us, since thou doest these things?

(NNT): The Jews therefore answered and said to him, What sign dost thou show us, seeing thou doest these things?

(JMT): Then the Jews accosted him with the words, "What sign of authority have you to show us, for acting in this way?"

(WNT): So the Jews asked Him, "What proof of your authority do you exhibit to us, seeing that you do these things?"

(Comp): This was the promise: "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." Exodus 4:8.

John 2:19

(A.V.): Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

(SNT): Jesus answered, and said to them: Demolish this temple, and in three days I will again erect it.

(NNT): Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

(JMT): Jesus replied, "Destroy this sanctuary and I will raise it up in three days."

(WNT): "Demolish this Sanctuary," said Jesus, "and in three days I will rebuild it."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 2:19.

See Concordance to Miscellaneous Writings, and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 2:19.

John 2:20

(A.V.): Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

(SNT): The Jews said to him: Forty and six years, this temple was building; and wilt thou build it again in three days?

(NNT): Then said the Jews, Forty-six years was this temple in building; and wilt thou raise it up in three days?

(JMT): "This sanctuary took forty-six years to build," the Jews retorted, "and you are going to raise it up in three days!"

(WNT): "It has taken forty-six years," replied the Jews, "to build this Sanctuary, and will you rebuild it in three days?"

(Comp): Herod, the last king of the Jews, built the magnificent Temple of Jerusalem to overshadow Solomon's great work. But Herod's record of crime and materialism earned the contempt of the Jews, and robbed the Temple of much of its sacredness. We can appreciate this when we remember that the Holy of Holies did not contain the "Ark of the Covenant", with its Tables of stone upon which the ten Commandments were inscribed, nor the pot of Manna, nor the rod of Aaron. All

of these were formerly in Solomon's Temple, and gave that Temple its distinctive character.

John 2:21

(A.V.): But he spake of the temple of his body.

(SNT): But he spake of the temple of his body.

(NNT): But he spoke of the temple of his body.

(JMT): He meant the sanctuary of his body, however,

(WNT): But He was speaking of the Sanctuary of His body.

(Comp): The Twentieth Century translation reads: But Jesus was speaking of his body as a temple.

John 2:22

(A.V.): When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

(SNT): And when he was arisen from the dead, his disciples remembered, that he spoke this: and they believed the scriptures, and the word that Jesus spake.—

(NNT): When therefore he had risen from the dead, his disciples remembered that he had said this; and they believed the Scripture, and the word which Jesus had spoken.

(JMT): and when the disciples recalled what he had said, after he had been raised from the dead, they believed the scripture and the word of Jesus.

(WNT): When however He had risen from among the dead, His disciples recollected that He had said this; and they believed the Scripture and the teaching which Jesus had given them.
(Notes: "had said." The tense of the Greek verb seems to imply that our Lord said it more than once.)

John 2:23

(A.V.): Now when he was in Jerusalem at the passover, in the feast *day,* many believed in his name, when they saw the miracles which he did.

(SNT): And while Jesus was in Jerusalem, at the feast of the passover, many believed on him, because they saw the signs he wrought.

(NNT): And when he was in Jerusalem at the passover, at the feast, many believed in his name, when they saw his signs which he wrought.

(JMT): When he was in Jerusalem at the festival of the passover, many people believed in his name, as they witnessed the Signs which he performed.

(WNT): Now when He was in Jerusalem, at the Festival of the Passover, many became believers in Him through watching the miracles He performed.

John 2:24

(A.V.): But Jesus did not commit himself unto them, because he knew all *men,*

(SNT): But Jesus did not confide himself to them; because he knew all men:

(NNT): But Jesus did not trust himself to them, because he knew all men;

(JMT): Jesus, however, would not trust himself to them; he knew all men,

(WNT): But for His part, Jesus did not trust Himself to them, because He knew them all,

(Comp): The Twentieth Century Testament reads: But Jesus did not trust himself to them, since he could read every heart,

John 2:25

(A.V.): And needed not that any should testify of man: for he knew what was in man.

(SNT): And he needed not that any one should testify to him respecting any man; for he himself knew what is in man.

(NNT): and had no need that any one should testify concerning man; for he himself knew what was in man.

(JMT): and required no evidence from anyone about human nature; well did he know what was in human nature.

(WNT): and did not need any one's testimony concerning a man, for He of Himself knew what was in the man. *(Notes: "a man;" literally, 'the man.')*

(Comp): Such spiritual discernment was announced to Samuel, in these words: "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the* LORD *seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." I Samuel 16:7.

CHAPTER III.

John 3:1

(A.V.): There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

(SNT): And there was a man of the Pharisees there, whose name was Nicodemus, a ruler of the Jews.

(NNT): And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

(JMT): Now there was a Pharisee named Nicodemus, who belonged to the Jewish authorities;

(WNT): Now there was one of the Pharisees whose name was Nicodemus—a ruler among the Jews.

(Comp): The name Nicodemus is from the Greek, meaning "conqueror of the people". Nothing is known of his early life and training. He is described by St. John as a timid Pharisee. While convinced of Jesus' message, material conservatism prevented him from demonstrating his place as a disciple, although he possessed sufficient discernment to be able to recognize that there was a principle back of Jesus' work. Nicodemus owned the "purification waters" of the Temple, that were sold to the pilgrims for ceremonial purposes, and thus he became very wealthy. Tradition speaks of the fortune he spent on his daughter's wedding. He is mentioned only three times in the New Testament, and each instance reveals his weakness and timidity. First, he came to Jesus by night, fearing the members of the

great Sanhedrin, so clinging to place, power, and prestige. Next, he is found cautiously reminding his fellow members of this council that the Law grants a man the right to a hearing, before he is judged; for they were then endeavoring to find means whereby to destroy Jesus' growing popularity; thus hoping to regain and retain their own vicious grip upon the thought of the masses. Finally, John mentions him at the burial of Jesus, where he brings a token of belated reverence in the form of costly spices. Tradition claims that Nicodemus became a disciple in later years, and that he also wrote a so-called gospel, which was in use during the first century.

John 3:2

(A.V.): The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

(SNT): And he came to Jesus by night, and said to him: Rabbi, we know that thou art a teacher sent from God; for no one can work those signs which thou workest, unless God be with him.

(NNT): This man came to him by night, and said to him, Rabbi, we know that thou hast come as a teacher from God; for no one can do these signs which thou doest, unless God be with him.

(JMT): he came one night to Jesus and said, "Rabbi, we know you have come from God to teach us, for no one could perform these Signs of yours unless God were with him."

(WNT): He came to Jesus by night and said, "Rabbi, we know that you are a teacher come from God; for no one can do these miracles which you are doing, unless God is with him."

(Comp): The term "Rabbi" means Master, but it was used also as a complimentary title for one who was a teacher. It came into use during the time of that great teacher Hillel about 112 B. C. Teaching and preaching were segregated by the Jews; The former confined itself to the task of explaining those absolute truths or facts necessary to "salvation" (as that term was understood); the latter merely proclaimed the relative facts concerning the observance of law and tradition. Practically all teaching among the Jews was confined to the Scriptures. This teaching began during early childhood and culminated in the attainment of the office of High Priesthood. When the Pharisees came into power, adding the Talmud as essential to "salvation", the scribe, who was perfectly informed in the Talmud, rose in power and authority above even the High Priest in all matters relating to "interpretation".

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 3:2.

John 3:3

(A.V.): Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

(SNT): Jesus replied, and said to him: Verily, verily,

I say to thee, That, unless a man be born anew, he cannot behold the kingdom of God.

(NNT): Jesus answered and said to him, Truly, truly do I say to thee, Unless a man be born again, he cannot see the kingdom of God. *(Notes: "born again;" possibly 'born from above.')*

(JMT): Jesus replied, "Truly, truly I tell you, no one can see God's Realm unless he is born from above."

(WNT): "In most solemn truth I tell you," answered Jesus, "that unless a man is born anew he cannot see the Kingdom of God." *(Notes: "Anew;" or 'from above.')*

(Comp): The Greek word translated here as "kingdom" combines the meanings of "reign" and "realm".

John 3:4

(A.V.): Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

(SNT): Nicodemus said to him: How can an old man be born? Can he enter a second time into his mother's womb, and be born?

(NNT): Nicodemus saith to him, How can a man be born when he is old? Can he enter his mother's womb a second time, and be born?

(JMT): Nicodemus said to him, "How can a man be born when he is old? Can he enter his mother's womb over again and be born?"

(WNT): "How is it possible," Nicodemus asked, "for a man to be born when he is old? Can he a second time enter his mother's womb and be born?"

John 3:5

(A.V.): Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

(SNT): Jesus replied, and said to him: Verily, verily, I say to thee, That, unless a man be born of water and the Spirit, he cannot enter the kingdom of God.

(NNT): Jesus answered, Truly, truly do I say to thee, Unless a man be born of water and of the Spirit, he cannot enter the kingdom of heaven.

(JMT): Jesus replied, "Truly, truly I tell you, unless one is born of water and the Spirit, he cannot enter God's Realm."

(WNT): "In most solemn truth I tell you," replied Jesus, "that unless a man is born of water and the Spirit, he cannot enter the kingdom of God." *(Notes: "and the Spirit;" or,—there being no article in the Greek—'and Spirit.')*

(Comp): In a recently discovered papyrus was found this statement: "Except a man be born of the Spirit he cannot enter the kingdom of God."

John 3:6

(A.V.): That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

(SNT): That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

(NNT): That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

(JMT): "What is born of the flesh is flesh: what is born of the Spirit is Spirit."

(WNT): "Whatever has been born of the flesh is flesh, and whatever has been born of the Spirit is

spirit." *(Notes: "'Whatever has been born of;" or 'that which, now existing, was born from.')*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 3:6.

John 3:7

(A.V.): Marvel not that I said unto thee, Ye must be born again.

(SNT): Be not surprised that I said to thee, Ye must be born anew.

(NNT): Marvel not that I said to thee, Ye must be born again.

(JMT): "Do not wonder at me telling you, 'You must all be born from above.' "

(WNT): "Do not be astonished at my telling you, 'You must all be born anew.' "

John 3:8

(A.V.): The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

(SNT): The wind bloweth, where it chooseth; and thou hearest its sound, but knowest not whence it cometh, and whither it goeth: so is every one, that is born of the Spirit.

(NNT): The wind bloweth where it will; and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

(JMT): "The wind blows where it wills; you can hear its sound, but you never know where it has come from or where it goes: it is the same with everyone who is born of the Spirit."

(WNT): "The wind blows where it chooses, and you hear its sound, but you do not know where it comes from or where it is going. So is it with every one who has been born of the Spirit."
(Notes: "the wind blows;" or, "the Spirit breathes;" "sound;" or, "voice.")

(Comp): The Ferrar Fenton translation reads: "The Spirit indeed, breathes where He pleases, and you hear His voice; but yet you neither see where He comes from, nor where He goes: so it is with all born of the Spirit."

The Masoretic Text gives this rendering of the passage Jesus was quoting, found in Ecclesiastes 11:5: "As thou knowest not what is the way of the wind, Nor how the bones do grow in the womb of her that is with child; Even so thou knowest not the work of God Who doeth all things."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 3:8.

John 3:9

(A.V.): Nicodemus answered and said unto him, How can these things be?

(SNT): Nicodemus answered, and said to him: How can these things be?

(NNT): Nicodemus answered and said to him, How can these things be?

(JMT): Nicodemus answered, "How can that be?"

(WNT): "How is all this possible?" asked Nicodemus.

John 3:10

(A.V.): Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

(SNT): Jesus answered, and said to him: Art thou a teacher of Israel, and knowest not these things?

(NNT): Jesus answered and said to him, Art thou the teacher of Israel, and understandest not these things?

(JMT): Jesus replied, "You do not understand this?—you, a teacher in Israel!"

(WNT): "Are you," replied Jesus, "'the Teacher of Israel,' and yet do you not understand these things?"

(Comp): This title "Master" implied at that time a complete knowledge of all essentials of salvation or demonstration; such was the claim of the Sanhedrin for this office.

John 3:11

(A.V.): Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

(SNT): Verily, verily, I say to thee: We speak, what we know; and we testify to what we have seen; but ye receive not our testimony.

(NNT): Truly, truly do I say to thee, We speak that which we know, and testify that which we have seen; and ye receive not our testimony.

(JMT): "Truly, truly I tell you, we are speaking of what we do understand, we testify to what we have actually seen—and yet you refuse our testimony."

(WNT): "In most solemn truth I tell you that we speak what we know, and give testimony of that of

which we were eye-witnesses, and yet you all reject our testimony."

(Comp): Ferrar Fenton reads: "I tell you most certainly, that what we know, that we declare, and we witness to what we have seen; but you do not accept out evidence."

John 3:12

(A.V.): If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

(SNT): If I have spoken to you of things on earth, and ye believe not; how will ye believe, if I speak of things in heaven?

(NNT): If I have told you earthly things, and ye believe not, how will ye believe if I tell you heavenly things?

(JMT): "If you will not believe when I speak to you about things on earth, how will you believe if I speak to you about things in heaven?"

(WNT): "If I have told you earthly things and none of you believe me, how will you believe me if I tell you of things in Heaven?"

John 3:13

(A.V.): And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

(SNT): And no one hath ascended to heaven, but he that descended from heaven, the Son of man who is in heaven.

(NNT): And no one hath ascended into heaven, but he who came down from heaven, even the Son of man.

(JMT): "And yet the Son of man, descended from heaven, is the only one who has ever ascended into heaven."

(WNT): "There is no one who has gone up to Heaven, but there is One who has come down from Heaven, namely the Son of Man whose home is in Heaven."

(Comp): Jesus has answered here the popular query found in Proverbs 30:4: "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?"

Ferrar Fenton reads: "No one has ascended to the heaven, except the One Who descended from heaven—the Son of Man." *(Notes: The words, "Who exists in the heaven," are omitted by the best and oldest authorities.)*

An old Syriac manuscript gives this translation: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is from heaven."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 3:13.

John 3:14

(A.V.): And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

(SNT): And as Moses elevated the serpent in the wilderness, so must the Son of man be lifted up:

(NNT): And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up;

(JMT): "Indeed the Son of man must be lifted on high, just as Moses lifted up the serpent in the desert,"

(WNT): "And just as Moses lifted high the serpent in the Desert, so must the Son of Man be lifted up,"

(Comp): Referring to the incident found in Numbers 21:5, 6, 7, 8, 9: "And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. (6) And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. (7) Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. (8) And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. (9) And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

John 3:15

(A.V.): That whosoever believeth in him should not perish, but have eternal life.

(SNT): that every one who believeth in him, may not perish, but may have life eternal.

(NNT): that every one who believeth in him may have everlasting life.

(JMT): "that everyone who believes in him may have eternal life."

(WNT): "in order that every one who trusts in Him may have the Life of the Ages."

(Comp): The Revised Version gives this translation: that whosoever believeth may in him have eternal life.

John 3:16

(A.V.): For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(SNT): For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but should have life eternal.

(NNT): For God so loved the world, that he gave the only begotten Son, that every one who believeth in him may not perish, but may have everlasting life.

(JMT): "For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal Life, instead of perishing."

(WNT): For so greatly did God love the world that He gave His only Son, that every one who trusts in Him may not perish but may have the Life of the Ages. *(Notes: Verses 16 to 21.*

That this section is a commentary on the nature of the mission of the Son, and that it contains the reflections of the Evangelist, and is not a continuation of the words of the Lord, seems to be conclusively proved by Wescott.)

John 3:17

(A.V.): For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

(SNT): For God sent not his Son into the world, to condemn the world; but that the world might live by means of him. *(Notes: "by means of him;" or, as the Syriac gives it, 'by his hand'.)*

(NNT): For God sent not the Son into the world to condemn the world, but that through him the world might be saved.

(JMT): "God did not send his Son into the world to pass sentence on it, but to save the world by him."

(WNT): For God did not send His Son into the world to judge the world, but that the world might be saved through Him.

John 3:18

(A.V.): He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

(SNT): He that believeth on him, is not condemned; but he that believeth not, is already condemned; because he hath not believed on the name of the only begotten Son of God.

(NNT): He that believeth in him is not condemned; he that believeth not hath already been con-

demned, because he hath not believed in the name of the only begotten Son of God.

(JMT): "He who believes in him is not sentenced; he who will not believe is sentenced already, for having refused to believe in the name of the only Son of God."

(WNT): He who trusts in Him does not come up for judgement. He who does not trust has already received sentence, because he has not his trust resting on the name of God's only Son.

John 3:19

(A.V.): And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

(SNT): And this is the [ground of] condemnation, that light hath come into the world, and men have loved darkness rather than light, for their deeds have been evil.

(NNT): And this is the condemnation, that the light hath come into the world, and men loved the darkness rather than the light; for their deeds were evil.

(JMT): "And this is the sentence of condemnation, that the Light has entered the world and yet men have preferred darkness to light. It is because their actions have been evil;"

(WNT): And this is the test by which men are judged —the Light has come into the world, and men loved the darkness more than they loved the Light, because their deeds were wicked.

John 3:20

(A.V.): For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. *(Notes: "reproved;" or "discovered.")*

(SNT): For every one that doeth abominable things, hateth the light, and cometh not to the light, lest his deed should be reproved.

(NNT): For every one that doeth evil hateth the light, and cometh not to the light, lest his deeds should be reproved.

(JMT): "for anyone whose practices are corrupt loathes the light and will not come out into it, in case his actions are exposed,"

(WNT): For every wrongdoer hates the light, and does not come to the light, for fear his actions should be exposed and condemned.

John 3:21

(A.V.): But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

(SNT): But he that doeth right, cometh to the light, that his works may be known to be done in God.

(NNT): But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

(JMT): "whereas anyone whose life is true comes out into the light, to make it plain that his actions have been divinely prompted."

(WNT): But he who does what is honest and right

comes to the light, in order that his actions may be plainly shown to have been done in God. *(Notes: "what is honest and right;" literally, 'the truth.')*

(Comp): Ferrar Fenton gives this translation: "But he who does right comes to the light, so that his actions may be displayed; because the origin of his conduct is in God."

John 3:22

(A.V.): After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

(SNT): After these things, came Jesus and his disciples into the land of Judæa; and there he abode with them, and baptized.

(NNT): After these things Jesus and his disciples came into the land of Judæa; and there he remained with them, and baptized.

(JMT): After this Jesus and his disciples went into the country of Judaea, where he spent some time with them baptizing.

(WNT): After this Jesus and His disciples went into Judaea; and there He made a stay in company with them and baptized.

(Comp): Palestine west of the Jordan was divided into three districts, Galilee, Samaria, and Judaea. The capital of Judaea was Jerusalem. The territory occupied by the tribes of Judah, after the Captivity, was named Judah in honor of Jacob's son, and the inhabitants were then called Jews.

John 3:23

(A.V.): And John also was baptizing in Ænon near

to Salim, because there was much water there: and they came, and were baptized.

(SNT): And John also was baptizing in Ænon, which is near to Salim, because there were many waters there: and the people came, and were baptized.

(NNT): And John also was baptizing in Ænon, near Salim, because there was much water there; and they came, and were baptized.

(JMT): John was also baptizing at Aenon near Salim, as there was plenty of water there, and people came to him and were baptized

(WNT): And John too was baptizing at Aenon, near Salim, because there were many pools of water there; and people came and received baptism. *(Notes: "pools of water;" or, literally, 'waters.')*

(Comp): The name Aenon is of doubtful origin and meaning, but most authorities agree upon an Aramaic source which means "springs". Its location is unknown, its importance slight, and it is mentioned but once in the Scriptures.

Nothing is known of the village of Salim. It too, receives its only mention in John 3:23. Apart from the evidence that it lay west of the Jordan, authorities fail to agree upon a site.

John 3:24

(A.V.): For John was not yet cast into prison.

(SNT): For John had not yet fallen into prison.—

(NNT): For John was not yet thrown into prison.

(JMT): (John had not yet been thrown into prison).

(WNT): (For John was not yet in prison.)

John 3:25

(A.V.): Then there arose a question between *some* of John's disciples and the Jews about purifying.

(SNT): And one of John's disciples and a certain Jew had disputed respecting purification.—

(NNT): Then there arose a question on the part of John's disciples with a Jew about purifying.

(JMT): Now a dispute arose between John's disciples and a Jew over the question of 'purification';

(WNT): As the result, a discussion having arisen on the part of John's disciples with a Jew about purification,

(Comp): The great goal of "purification" formed at once the center and circumference of Levitical law. Its processes were twofold, physical and ceremonial. Both were claimed as essential to fit preparation for entrance into God's presence. From this passion sprang elaborate traditional observances and endless discussions concerning propriety, which completely absorbed the thought of Israel and quenched all spiritual aspirations and efforts to demonstrate God's law.

John 3:26

(A.V.): And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

(SNT): And they came to John, and said to him: Our Rabbi, he who was with thee beyond Jor-

dan, and of whom thou gavest testimony, lo, he also baptizeth; and many go after him.

(NNT): And they came to John, and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold, he baptizeth, and all men are going to him.

(JMT): and they came and told John, "Rabbi, the man who was with you on the opposite side of the Jordan, the man to whom you bore testimony —here he is, baptizing, and everybody goes to him!"

(WNT): they came to John and reported to him, "Rabbi, he who was with you on the other side of the Jordan and to whom you bore testimony is now baptizing, and great numbers of people are resorting to him." *(Notes: "great numbers of peoples;" literally 'all.')*

John 3:27

(A.V.): John answered and said, A man can receive nothing, except it be given him from heaven. *(Notes: "receive;" or literally, "take unto himself.")*

(SNT): John answered, and said to them: A man cannot take any thing by his own choice, unless it be given him from heaven.

(NNT): John answered and said, A man can receive nothing, unless it be given him from heaven.

(JMT): John answered, "No one can receive anything except as a gift from heaven."

(WNT): "A man cannot obtain anything," replied John, "unless it has been granted to him from Heaven."

(Comp): Twentieth Century Testament reads: John's answer was —"A man can gain nothing but what is given him from Heaven."

John 3:28

(A.V.): Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

(SNT): Ye are witnesses for me, that I said: I am not the Messiah, but am sent to go before him.

(NNT): Ye yourselves bear me witness, that I said, I am not the Christ, but that I was sent before that man.

(JMT): "You can bear me out, that I said, 'I am not the Christ'; what I said was, 'I have been sent in advance of him.' "

(WNT): "You yourselves can bear witness to my having said, 'I am not the Christ,' but 'I am His appointed forerunner.' "

John 3:29

(A.V.): He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

(SNT): He that hath the bride, is the bridegroom: and the friend of the bridegroom, who standeth and listeneth to him, rejoiceth with great joy on account of the bridegroom's voice: this my joy, therefore, lo, it is full.

(NNT): He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth

and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy then hath become full.

(JMT): "He who has the bride is the bridegroom; the bridegroom's friend, who stands by and listens to him, is heartily glad at the sound of the bridegroom's voice. Such is my joy, and it is complete."

(WNT): "He who has the bride is the bridegroom; and the bridegroom's friend who stands by his side and listens to him, rejoices heartily on account of the bridegroom's happiness. Therefore this joy of mine is now complete."

John 3:30

(A.V.): He must increase, but I *must* decrease.

(SNT): To him must be increase, and to me decrease.

(NNT): He must increase, but I must decrease.

(JMT): "He must wax, I must wane."

(WNT): "He must grow greater, but I must grow less."

John 3:31

(A.V.): He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

(SNT): For he that cometh from above, is above all; and he that is from the earth, is of the earth, and talketh of the earth. He that cometh from heaven, is above all;

(NNT). He that cometh from above is above all. He that is from the earth is earthly, and speaketh earthly things;

(JMT): "He who comes from above is far above all others; he who springs from earth belongs to earth and speaks of earth; he who comes from heaven [is far above all others."]

(WNT): "He who comes from above is above all. He whose origin is from the earth is not only himself from the earth, his teaching also is from the earth. He who comes from Heaven is above all."

John 3:32

(A.V.): And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

(SNT): and what he hath seen and heard, he testifieth; and his testimony, no one receiveth.

(NNT): he that cometh from heaven testifieth what he hath seen and heard; and no one receiveth his testimony.

(JMT): ["He] is testifying to what he has seen and heard, and yet no one accepts his testimony."

(WNT): "What He has seen and heard, to that He bears witness; but His testimony no one receives."

John 3:33

(A.V.): He that hath received his testimony hath set to his seal that God is true.

(SNT): But he that receiveth his testimony, hath set his seal, that God is true.

(NNT): He that hath received his testimony hath set his seal that God is true.

(JMT): "Whoever does accept it, certifies to the truth of God."

(WNT): "Any man who has received His testimony has solemnly declared that God is true."

(Comp): Ferrar Fenton New Testament reads: "Whosoever accepts His evidence is assured that it is Divine truth."

John 3:34

(A.V.): For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

(SNT): For he whom God hath sent, speaketh the words of God; for God hath not given the Spirit by measure [to him].

(NNT): For he whom God sent speaketh the words of God; for he giveth not the Spirit by measure.

(JMT): "For He whom God has sent utters the words of God—God gives him the Spirit in no sparing measure;"

(WNT): "For He whom God has sent speaks God's words; for God does not give the Spirit with limitations."

(Comp): The Twentieth Century New Testament contributes this: For he whom God sent as his Messenger gives us God's own teaching, for God does not limit the gift of the Spirit.

See Concordance to Miscellaneous Writings, and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 3:34.

John 3:35

(A.V.): The Father loveth the Son, and hath given all things into his hands.

(SNT): The Father loveth the Son, and hath given every thing into his hands.

(NNT): The Father loveth the Son, and hath given all things into his hand.

(JMT): "the Father loves the Son and has given him control over everything."

(WNT): The Father loves the Son and has entrusted everything to His hands.

John 3:36

(A.V.): He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

(SNT): He that believeth on the Son, hath life eternal; but he who obeyeth not the Son, shall not see life, but the wrath of God will abide upon him.

(NNT): He that believeth in the Son hath everlasting life; and he that disobeyeth the Son shall not see life, but the wrath of God abideth on him.

(JMT): "He who believes in the Son has eternal life, but he who disobeys the Son shall not see life —God's anger broods over him."

(WNT): He who believes in the Son has the Life of the Ages; he who disobeys the Son will not enter into Life, but God's anger remains upon him. *(Notes: "believes;" or, 'trusts.' "disobeys" or 'disbelieves.' "enter into;" literally 'see.')*

CHAPTER IV

John 4:1

(A.V.): When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

(SNT): And Jesus knew, that the Pharisees had heard that he made many disciples, and baptized more than John.

(NNT): When therefore Jesus knew that the Pharisees had heard that Jesus made and baptized more disciples than John,

(JMT): Now when the Lord learned that the Pharisees had heard of Jesus gaining and baptizing more disciples than John

(WNT): Now as soon as the Master was aware that the Pharisees had heard it said, "Jesus is gaining and baptizing more disciples than John"—

(Comp): In the ceremony of consecrating priests for service in the Mosaic ritual, this rite of baptism found its earliest expression, as recorded in Exodus 29:4, "And Aaron and his sons thou shalt bring into the door of the tabernacle of the congregation, and shalt wash them with water." Lepers were obliged to observe the Levitical law regarding purification, as were also the proselytes of Israel. Throughout all periods this ceremony has been variously applied, but with a single purpose—to urge the purifying of thought.

John 4:2

(A.V.): (Though Jesus himself baptized not, but his disciples,)

(SNT): Yet Jesus himself did not baptize, but his disciples.

(NNT): (though Jesus himself did not baptize, but his disciples,)

(JMT): (though Jesus himself did not baptize, it was his disciples),

(WNT): —though Jesus Himself did not baptize them, but His disciples did—

John 4:3

(A.V.): He left Judæa, and departed again into Galilee.

(SNT): And he left Judæa, and went again into Galilee.

(NNT): he left Judæa, and went again to Galilee.

(JMT): he left Judaea and went back to Galilee.

(WNT): —He left Judaea and returned to Galilee.

(Comp): The name Galilee is derived from the Hebrew and means "circuit" or "district". Early struggles of various tribes living in this district, finally resulted in victory for Israel, and in the attempted conversion of the people to Judaism. The inhabitants, possessing an idolatrous thought, yielded with poor grace to the demands of Israel, became indifferent worshippers, and so earned the lasting contempt of the zealous Jews. Geographically Galilee was divided; to the south lay the division known as "Esdraelon"; to the north the division bordered by the Tyrian boundary; and

in the middle the division including Nazareth, Capernaum, Nain, and Cana.
While actually under the government of Rome, the Jews considered and respected only the voice of their great council called the Sanhedrin.

The people of Galilee were vigorous, bold types,. The New Testament shows that Jesus confined most of his work to the people of this locality.

John 4:4

(A.V.): And he must needs go through Samaria.

(SNT): And in going, he had occasion to pass through the midst of the Samaritans.

(NNT): And he must necessarily pass through Samaria.

(JMT): He had to pass through Samaria,

(WNT): His road lay through Samaria,

(Comp): Samaria comes from a Hebrew term meaning "to watch" or "outlook". The name was derived from an individual named Shemer, from whom Omri purchased the site about 900 B.C. Samaria's history is one of constant strife, due to its worship of Baal. After being laid waste many times Herod finally rebuilt it, erected his great temple, and renamed the district Sebaste in honor of the Emperor Agustus. The city of Samaria is not mentioned in the New Testament, the district alone being referred to. This district was considered by the stricter Jews to be unfit to live in or travel through, owing to the attitude of the Samaritans toward their great religious differences. During the early Christian period, Samaria was the scene of active response to

the efforts of the disciples. Its final history is unknown. Jerome, an early Christian father, claimed that the city of Samaria was the burial place of John the Baptist, Elisha, and Obadiah. During 1908-09, the excavators in the city of Samaria discovered the road leading to the Forum and Herod's Temple, over which Jesus and his disciples so frequently travelled. They have disclosed, also, much of the temple itself.

John 4:5

(A.V.): Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

(SNT): And he came to a city of the Samaritans called Sychar, near the field which Jacob gave to his son Joseph.

(NNT): He cometh therefore to a city of Samaria, called Sychar, near the piece of land which Jacob gave to his son Joseph.

(JMT): and in so doing he arrived at a Samaritan town called Sychar; it lay near the territory which Jacob had given to his son Joseph,

(WNT): and so He came to Sychar, a town in Samaria near to the piece of land that Jacob gave to his son Joseph.

(Comp): This text referred to Genesis 48:21-22: "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. (22) Moreover I have given to thee one portion above thy brethren, which I took out of the hand of Amorite with my sword and with my bow."

The location of Sychar is disputed. Some authorities identify it with Shechem, others with a little village called Askar, at the foot of Mt. Ebal. Askar possesses a well such as St. John described. However, the antipathy which existed between the Samaritans and the Jews, has led some authorities to claim that Shechem (which means "drunken") is the site of Sychar.

The name "Joseph" comes from the Hebrew, meaning "may he add." He was the second youngest son of Jacob, and Rachel's first born. He was also the ancestor of the two northern tribes Manasseh and Ephraim. He lived about 1750 B. C.

Joseph's brothers were envious because he was the father's favorite. This envy ripened into action when Joseph recited his dream to them portraying his future greatness. He was secretly sold into Egypt and became a superintendent in the household of a "captain of the guard". Again he became a favorite and encountered another form of evil—the price of Principle, lived. Refusing to betray his master, Joseph was falsely accused by the enraged wife and cast into prison. Shortly after he was here, an incident, the interpreting of dreams, soon led to his transfer to Pharaoh's court. There he correctly interpreted the king's dream of the fat and the lean kine, and the full and withered ears. The narrative is full of instances of demonstrations which Joseph made. The crowning event involved the saving of many tribes during the famine,

as well as his own brothers who betrayed him, and points to the evident intent of the Scriptures—the success of Principle.

John 4:6

(A.V.): Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

(SNT): And Jacob's well of water was there. And Jesus was weary with the toil of travelling, and seated himself by the well: and it was at the sixth hour.

(NNT): And Jacob's well was there. Jesus therefore, being wearied with the journey, was sitting thus by the well. It was about the sixth hour.

(JMT): and Jacob's spring was there. Jesus, exhausted by the journey, sat down at the spring, just as he was. It was about noon,

(WNT): Jacob's Well was there: and accordingly Jesus, tired out with His journey, sat down by the well to rest. It was about six o'clock in the evening. *(Notes: "six o'clock in the evening;" that is, if the fourth Evangelist used the Roman method of reckoning the hours of the day. Otherwise the meaning is 'noon,' 'mid-day.' Literally, 'the sixth hour.')*

(Comp): Jacob's well has been located two miles from Shechem, at the foot of Mt. Gerizim, the mountain so sacred to the Samaritans. Jacob's purpose in building this well was to avoid conflict with other tribes who possessed an ample water supply, but who sought too many occasions to provoke trouble. The well was originally one hundred and fifty feet deep,

seven and one-half feet in diameter, cut through limestone and walled with brick. Rubbish has now half filled the well. The quality of water was, and is, exceptionally good, being superior to the surrounding brooks and springs, and thus quite reflects the motive which prompted its construction.

John 4:7

(A.V.): There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

(SNT): And a woman from Samaria came to draw water. And Jesus said to her: Give me water to drink.

(NNT): There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink.

(JMT): and a Samaritan woman came to draw water. Jesus said to her, "Give me a drink"

(WNT): Presently there came a woman of Samaria to draw water. Jesus asked her to give Him some water;

John 4:8

(A.V.): (For his disciples were gone away unto the city to buy meat.)

(SNT): And his disciples had gone to the city, to buy themselves food.

(NNT): For his disciples had gone away into the city to buy food.

(JMT): (his disciples had gone to the town to buy some food).

(WNT): for His disciples were gone to the town to buy provisions.

John 4:9

(A.V.): Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

(SNT): The Samaritan woman said to him: How dost thou, a Jew, ask drink of me, who am a Samaritan woman? For the Jews have no familiarity with Samaritans.

(NNT): The Samaritan woman saith to him, How is it that thou, who art a Jew, askest drink of me, who am a Samaritan woman? For Jews have no dealings with Samaritans. *(Notes: "For Jews, etc. This sentence is bracketed by Tischendorf, as of doubtful genuineness.)*

(JMT): The Samaritan woman said, "What? You are a Jew, and you ask me for a drink—me, a Samaritan!" (Jews do not associate with Samaritans.)

(WNT): "How is it," replied the woman, "that a Jew like you asks me, who am a woman and a Samaritan, for water?" (For Jews have no dealings with Samaritans.) *(Notes: "for Jews, etc." Many manuscripts omit this clause.)*

(Comp): This great controversy between the Jews and the Samaritans arose about 535 B. C. The origin of the Samaritans is cited in II Kings 17:22-25 inclusive: "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; (23) Until the LORD removed Israel out of his sight, as he had said by all his servants

the prophets. So was Israel carried away out of their own land to Assyria unto this day. (24) And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. (25) And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD:"

The conflict began when the Samaritans were denied the privilege of assisting in the building of the temple in Ezra's time because of their materialism. This incident is found in Ezra 4th chapter. We quote verses 1-6 inclusive: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; (2) Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. (3) But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us. (4) Then the people of the land weakened the hands of the people of Judah, and troubled them in build-

ing, (5) And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. (6) And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem."

John 4:10

(A.V.): Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

(SNT): Jesus replied and said to her: If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living waters.

(NNT): Jesus answered and said to her, If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.

(JMT): Jesus answered, "If you knew what is the free gift of God and who is asking you for a drink, you would have asked him instead, and he would have given you 'living' water."

(WNT): "If you had known God's free gift," replied Jesus, "and who it is that said to you 'Give me some water,' you would have asked Him, and He would have given you living water."

(Comp): An analogous situation was spoken of by Jeremiah: "For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water" Jeremiah 2:13.

John 4:11

(A.V.: The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

(SNT): The woman said to him: My Lord, thou hast no bucket, and the well is deep; how hast thou living waters?

(NNT): The woman saith to him, Sir, thou hast nothing to draw with, and the well is deep. Whence hast thou the living water?

(JMT): "Sir," said the woman, "you have nothing to draw water with, and it is a deep well; where do you get your 'living' water?"

(WNT): "Sir," she said, "you have nothing to draw with, and the well is deep; so where can you get the living water from?" *(Notes: "well;" or, 'pit.')*

John 4:12

(A.V.): Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

(SNT): Art thou greater than our father Jacob, who gave us this well, and drank from it himself, and his children, and his flocks?

(NNT): Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

(JMT): "Are you a greater man than Jacob, our ancestor? He gave us this well, and he drank from it, with his sons and his cattle."

(WNT): "Are you greater than our forefather Jacob, who gave us the well, and himself drank from it, as did also his sons and his cattle?"

(Comp): The popular etymology of the name Jacob is "supplanter". Cheyne and others claim that the name is a shortened form of Jacob-el, which means "God follows" or "God rewards". Nothing is known of Jacob beyond the narrative in Genesis. The father of the ancestors of the twelve tribes of Israel, is depicted as reflecting much that is base in mortal mind, and later, as giving the world an example of successful wrestling with the basic elements of human thought. After this event the personal equation is lost sight of and Israel (his new name) becomes a nation and a type of spiritualized consciousness.

John 4:13

(A.V.): Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

(SNT): Jesus replied and said to her: Whoever shall drink of these waters, will thirst again;

(NNT): Jesus answered and said to her, Every one that drinketh of this water, will thirst again;

(JMT): Jesus answered, "Anyone who drinks this water will be thirsty again,"

(WNT): "Every one," replied Jesus, "who drinks any of this water will be thirsty again;"

John 4:14

(A.V.): But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

(SNT): but whoever shall drink of the waters which I shall give him, will not thirst forever; but the waters, which I shall give him, will be in him a fountain of waters, springing up into life eternal.

(NNT): but whoever drinketh of the water that I will give him, will never thirst; but the water that I will give him will become within him a well of water springing up to everlasting life.

(JMT): "but anyone who drinks the water I shall give him will never thirst any more; the water I shall give him will turn into a spring of water welling up to eternal life."

(WNT): "but whoever drinks any of the water that I shall give him will never, never thirst. But the water that I shall give him will become a fountain within him of water springing up for the Life of the Ages."

(Comp): The Twentieth Century New Testament gives this translation: "but whoever once drinks of the water that I will give him shall never thirst any more; but the water that I will give him shall become a spring welling up within him—a source of Immortal Life."

John 4:15

(A.V.): The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

(SNT): The woman said to him: My lord, give me of these waters, that I may not thirst again, and may not come to draw from here.

(NNT): The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw.

(JMT): "Ah, sir," said the woman, "give me this water, so that I need not thirst or come all this road to draw water."

(WNT): "Sir," said the woman, "give me that water, that I may never be thirsty, nor continually come all the way here to draw from the well."

John 4:16

(A.V.): Jesus saith unto her, Go, call thy husband, and come hither.

(SNT): Jesus said to her: Go, call thy husband, and come hither.

(NNT): He saith to her, Go, call thy husband, and come hither.

(JMT): Jesus said to her, "Go and call your husband, then come back here."

(WNT): "Go and call your husband," said Jesus; "and come back."

John 4:17

(A.V.): The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

(SNT): She said to him: I have no husband. Jesus said to her: Thou hast well said, I have no husband;

(NNT): The woman answered, I have no husband. Jesus saith to her, Thou saidst well, that thou hast no husband.

(JMT): The woman replied, "I have no husband." Jesus said to her, "You were right in saying, 'I have no husband';"

(WNT): "I have no husband," she replied. "You rightly say that you have no husband," said Jesus;

John 4:18

(A.V.): For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

(SNT): for thou hast had five husbands, and he whom thou now hast, is not thy husband. In this thou didst speak truly.

(NNT): For thou hast had five husbands; and he whom thou now hast is not thy husband; in this thou hast spoken truly.

(JMT): "you have had five husbands, and he whom you have now espoused is not your husband. That was a true word."

(WNT): "for you have had five husbands, and the man you have at present is not your husband. You have spoken the truth in saying that."

John 4:19

(A.V.): The woman saith unto him, Sir, I perceive that thou art a prophet.

(SNT): The woman said to him: My lord, I perceive thou art a prophet.

(NNT): The woman saith to him, Sir, I perceive that thou art a prophet.

(JMT): "Sir," said the woman, "I see you are a prophet."

(WNT): "Sir," replied the woman, "I see that you are a Prophet."

(Comp): One of the Hebrew terms for "prophet" came from a root meaning "to see". Annother terms conveyed the thought "to pour forth". The prophets were characterized in the Old Testament as "keepers", "watchmen", "servants of Jehovah", and "messengers". In the New Testament the Greek title meant "to speak before". This did not mean one who predicts, but one who stood before Supreme Authority to convey His mandates to those who did not have access to him. Here we contrast the function of the priest of the Temple, who was elected to present the desires and petitions of Israel to Jehovah, with that of the prophet who conveyed God's messages to the people. The prophets also became statesmen, infusing higher ideals into the government, and holding aloft the great principle of Monotheism. Primitive Christian documents recently unearthed present a distinction between "apostles" and "prophets"; the former were travelling evangelists and the latter were settled workers.

John 4:20

(A.V.): Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

(SNT): Our fathers worshipped in this mountain; but ye say, that in Jerusalem is the place where it is proper to worship.

(NNT): Our fathers worshipped on this mountain;

and ye say, that in Jerusalem is the place where men ought to worship.

(JMT): "Now our ancestors worshipped on this mountain, whereas you Jews declare the proper place for worship is at Jerusalem."

(WNT): "Our forefathers worshipped on this mountain, but you Jews say that the place where people must worship is in Jerusalem."

(Comp): The Samaritan Pentateuch contained a reference which expressly commanded that an altar should be built on Mt. Gerizim, where this conversation was taking place, making it, rather than Mt. Ebal of Jerusalem, the shrine of God's chosen people and revealed law. Upon this point centered all of the dissension between the Samaritans and the Jews.

John 4:21

(A. V.): Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

(SNT): Jesus said to her: Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, ye will worship the Father.

(NNT): Jesus saith to her, Believe me, woman, the hour is coming, when ye shall neither on this mountain, nor in Jerusalem, worship the Father.

(JMT): "Woman," said Jesus, "believe me, the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem."

(WNT): "Believe me," said Jesus, "the time is coming when you will worship the Father neither on this mountain nor in Jerusalem." *(Notes: "believe me;" or literally, 'believe me, woman.')*

John 4:22

(A.V.): Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

(SNT): Ye worship, ye know not what; but we worship what we know; for life is from the Jews.

(NNT): Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews.

(JMT): "You are worshipping something you do not know; we are worshipping what we do know —for salvation comes from the Jews."

(WNT): "You worship One of whom you know nothing. We worship One whom we know; for salvation comes from the Jews."

(Comp): "Ye worship ye know not what"—referring to the practice of the Samaritans as recorded in 2nd Kings 17:29: "Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt."

Isaiah 2:3, supported the Jewish claim of being God's chosen people: "And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

John 4:23

(A.V.): But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

(SNT): But the hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth; for the Father requireth that worshippers be such.

(NNT): But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth; for such worshippers the Father seeketh.

(JMT): "But the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants."

(WNT): "But a time is coming—nay, has already come—when the true worshippers will worship the Father with true spiritual worship; for indeed the Father desires such worshippers."

(Comp): The Twentieth Century Translation reads: "But a time is coming, indeed it is already here, when the true worshippers will worship the Father spiritually and truly; for such are the worshippers that the Father desires."

The Greek source of the term "worship" conveys the sense of prostrating one's *self* before, and because of, God's allness and omnipotence.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 4:23.

See Concordance to Miscellaneous Writings and Works other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 4:23.

John 4:24

(A.V.): God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

(SNT): For God is a Spirit; and they that worship him, should worship in spirit and in truth.

(NNT): God is a spirit; and they who worship must worship in spirit and in truth.

(JMT): "God is Spirit, and his worshippers must worship him in Spirit and in reality."

(WNT): "God is Spirit; and those who worship Him must bring Him true spiritual worship."

See Concordance to Miscellaneous Writings and Works other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 4:24.

John 4:25

(A.V.): The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

(SNT): The woman said to him: I know that Messiah will come; and when he cometh, he will teach us every thing.

(NNT): The woman saith to him, I know that Messiah cometh (who is called Christ); when he hath come, he will tell us all things.

(JMT): The woman said to him, "Well, I know messiah (which means Christ) is coming. When he arrives, he will explain it all to us."

(WNT): "I know," replied the woman, "that Messiah is coming—'the Christ,' as He is called. When he has come, He will tell us everything."

(Comp): Messias is the Greek term for Messiah, the prophet foretold by Moses in Deuteronomy 18:18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

John 4:26

(A.V.): Jesus saith unto her, I that speak unto thee am *he.*

(SNT): Jesus said to her: I, who talk with thee, am he.—

(NNT): Jesus saith to her, I who speak to thee am he.

(JMT): "I am messiah," said Jesus, "I who am talking to you."

(WNT): "I am He," said Jesus—"I who am now talking to you."

John 4:27

(A.V.): And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

(SNT): And while he was speaking, his disciples came. And they wondered that he would converse with the woman; yet no one said, What seekest thou? or, Why talkest thou with her?

(NNT): And upon this his disciples came, and marvelled that he was talking with a woman. Yet no one said, What dost thou seek? or, Why dost thou talk with her?

(JMT): At this point his disciples came up; they were surprised that he was talking to a woman, but

none of them said, "What is it?" or, "Why are you talking to her?"

(WNT): Just then his disciples came, and were surprised to find Him talking with a woman. Yet not one of them asked Him, "What is your wish?" or "Why are you talking with her?"

John 4:28

(A.V.): The woman then left her water-pot, and went her way into the city, and saith to the men,

(SNT): And the woman left her water-pot, and went to the city, and said [to the people]:

(NNT): The woman then left her water-pot, and went away into the city, and saith to the men,

(JMT): Then the woman left her water-pot, and going off to the town told the people,

(WNT): The woman however, leaving her pitcher, went away to the town, and called the people. *(Notes: "pitcher;" or, 'two-eared jar.' The word occurs in the N. T. only here and John 2:6, 7. Such a vessel would perhaps hold a gallon.)*

John 4:29

(A.V.): Come, see a man, which told me all things that ever I did: is not this the Christ?

(SNT): Come, see a man that told me every thing I ever did: is not this the Messiah?

(NNT): Come, see a man who told me all things which I have done. Is this the Christ?

(JMT): "Come here, look at a man who has told me everything I ever did! Can he be the Christ?"

(WNT): "Come," she said, "and see a man who has told me everything I have ever done. Can this be the Christ, do you think?"

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 4:29.

John 4:30

(A.V.): Then they went out of the city, and came unto him.

(SNT): And the people went out of the city, and came to him.—

(NNT): They went out of the city, and came to him.

(JMT): They set out from the town on their way to him.

(WNT): They left the town and set out to go to Him. *(Notes: Set out to go;" imperfect tense. 'They came to Him in a long stream'.)*

John 4:31

(A.V.): In the mean while his disciples prayed him, saying, Master, eat.

(SNT): In the mean time, his disciples entreated him, and said to him: Our Rabbi, eat.

(NNT): In the mean while the disciples asked him, saying, Rabbi, eat.

(JMT): Meanwhile the disciples pressed him, saying, "Rabbi, eat something."

(WNT): Meanwhile the disciples were urging Jesus. "Rabbi," they said, "eat something."

John 4:32

(A.V.): But he said unto them, I have meat to eat that ye know not of.

(SNT): But he said to them: I have food to eat, of which ye are ignorant.

(NNT): But he said to them, I have food to eat that ye know not of.

(JMT): But he said to them, "I have food, of which you know nothing."

(WNT): "I have food to eat," He replied, "of which you do not know."

(Comp): See Concordance to Miscellaneous Writings and Works other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 4:32.

John 4:33

(A.V.): Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

(SNT): The disciples said among themselves: Hath any one brought him something to eat?

(NNT): The disciples therefore said to one another, Hath any one brought him anything to eat?

(JMT): So the disciples asked each other, "Can anyone have brought him something to eat?"

(WNT): So the disciples began questioning one another. "Can it be," they said, "that some one has brought Him something to eat?"

John 4:34

(A.V.): Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

(SNT): Jesus said to them: My food is to do the pleasure of him that sent me, and to accomplish his work.

(NNT): Jesus saith to them, My food is to do the will of him that sent me, and to finish his work.

(JMT): Jesus said, "My food is to do the will of him who sent me, and to accomplish his work."

(WNT): "My food," said Jesus, "is to be obedient to Him who sent me, and fully to accomplish His work."

John 4:35

(A.V.): Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

(SNT): Do ye not say, that after four months cometh the harvest? Behold, I say to you, and lift up your eyes, and look upon the grounds, that they are white, and have already come to the harvest.

(NNT): Do ye not say, There are yet four months, and the harvest cometh? Lo! I say to you, lift up your eyes, and look on the fields, that they are white for harvest.

(JMT): "You have a saying, have you not, 'Four months yet, then harvest'? Look round, I tell you; see, the fields are white for harvesting!"

(WNT): "Do you not say, 'It wants four months yet to the harvest'? But look round, I tell you, and observe these plains—they are already ripe for the sickle." *(Notes: "They are already," etc. Some punctuate otherwise—'They are white for harvest. Already the reaper is getting pay and gathering, etc.")*

John 4:36

(A.V.): And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he

that soweth and he that reapeth may rejoice together.

(SNT): And he that reapeth, receiveth wages, and gathereth fruits unto life eternal; and the sower and the reaper equally rejoice.

(NNT): Already is the reaper receiving wages, and gathering fruit unto everlasting life; that both the sower and the reaper may rejoice together.

(JMT): "The reaper is already getting his wages and harvesting for eternal life, so that the sower shares the reaper's joy."

(WNT): "The reaper gets pay and gathers in a crop in preparation for the Life of the Ages, that so the sower and the reapers may rejoice together."

John 4:37

(A.V.): And herein is that saying true, One soweth, and another reapeth.

(SNT): For in this, is the proverb true, that one is the sower, and another the reaper.

(NNT): And herein is fulfilled the true saying, One soweth and another reapeth.

(JMT): "That proverb, 'One sows and another reaps,' holds true here:"

(WNT): "For it is in this that you see the real meaning of the saying, 'The sower is one person, and the reaper is another.' "

(Comp): Here Jesus corrects and properly interprets the cynical proverb of his day, in which the enemies of Israel had maliciously misconstrued these following passages by tearing

them from their context. Leviticus 26:16: "I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it." Deuteronomy 28:15, 37-40: "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: (37) And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee. (38) Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it. (39) Thou shalt plant vineyards, and dress *them,* but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them. (40) Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit.*" Job 31:5, 8. "If I have walked with vanity, or if my foot hath hasted to deceit; (8) *Then* let me sow, and let another eat; yea, let my offspring be rooted out."

John 4:38

(A.V.): I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye entered into their labours.

(SNT): I sent you to reap that, on which ye labored

not: for others toiled, and ye entered into their labor.—

(NNT): I have sent you to reap that whereon ye have not labored. Others have labored, and ye have entered into their labor.

(JMT): "I sent you to reap a crop for which you did not toil; other men have toiled, and you reap the profit of their toil."

(WNT): "I sent you to reap a harvest which is not the result of your own labours. Others have laboured, and you are getting benefit from their labours."

John 4:39

(A.V.): And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

(SNT): And many Samaritans of that city believed on him, because of the discourse of the woman, who testified, He told me all that I ever did.

(NNT): And many of the Samaritans of that city believed in him because of the words of the woman, who testified, He told me all things which I have done.

(JMT): Now many Samaritans belonging to that town believed in him on account of the woman's testimony, "He told me everything I ever did."

(WNT): Of the Samaritan population of that town a good many believed in Him because of the woman's statement when she declared, "He has told me all that I have ever done."

John 4:40

(A.V.): So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

(SNT): And when these Samaritans came to him, they requested him to tarry with them; and he remained with them two days.

(NNT): When therefore the Samaritans came to him, they besought him to remain with them; and he remained there two days.

(JMT): So when the Samaritans arrived, they pressed him to stay with them; he did stay there two days,

(WNT): When however the Samaritans came to Him, they asked Him on all sides to stay with them; and He stayed there two days. *(Notes: "asked him on all sides;" or 'kept on asking, one after another,' imperfect tense.)*

John 4:41

(A.V.): And many more believed because of his own word;

(SNT): And many believed on him, because of his discourse.

(NNT): And many more believed on account of his word;

(JMT): and far more of them believed on account of what he said himself.

(WNT): Then a far larger number of people believed because of His own words,

John 4:42

(A.V.): And said unto the woman, Now we believe, not because of thy saying: for we have heard

him ourselves, and know that this is indeed the Christ, the Saviour of the world.

(SNT): And they said to the woman: Henceforth we believe in him, not on account of thy word; for we have heard him ourselves, and we know that he truly is the Messiah, the Life-Giver of the world.

(NNT): and said to the woman, No longer do we believe on account of what thou hast told us; for we have ourselves heard him, and know that this is in truth the Saviour of the world.

(JMT): As they told the woman, "We no longer believe on account of what you said; we have heard for ourselves, we know that he is really the Saviour of the world."

(WNT): and they said to the woman, "We no longer believe in Him simply because of your statements; for we have now heard for ourselves, and we know that this man really is the Saviour of the world."

John 4:43

(A.V.): Now after two days he departed thence, and went into Galilee.

(SNT): And after two days Jesus departed from there, and went into Galilee.

(NNT): And after the two days he went from that place into Galilee.

(JMT): When the two days were over, he left for Galilee

(WNT): After the two days He departed, and went into Galilee;

John 4:44

(A.V.): For Jesus himself testified, that a prophet hath no honour in his own country.

(SNT): For Jesus himself testified, that a prophet is not honored in his own city.

(NNT): For Jesus himself testified, that a prophet hath no honor in his own country.

(JMT): (for Jesus himself testified that a prophet enjoys no honour in his own country);

(WNT): though Jesus Himself declared that a Prophet has no honour in his own country.

(Comp): This proverb has no Old Testament basis. Origen, an Alexandrian Greek Father of the early Church, claims in his writings that this proverb originated in the dishonour which the prophets of Israel had always suffered at the hands of their contemporaries.

John 4:45

(A.V.): Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

(SNT): And when he came to Galilee, the Galileans received him, having seen all the signs which he wrought in Jerusalem at the feast; for they too had gone to the feast.—

(NNT): When therefore he came unto Galilee, the Galilæans received him, having seen all that he did in Jerusalem at the feast; for they also went to the feast.

(JMT): on reaching Galilee, he was welcomed by the Galileans, who had seen all he did at the fes-

tival in Jerusalem—for they too had gone to the festival.

(WNT): When however he reached Galilee, the Galilæans welcomed Him eagerly, having been eye-witnesses of all that He had done in Jerusalem at the Festival; for they also had been to the Festival.

John 4:46

(A.V.): So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

(SNT): And Jesus came again to Cana of Galilee, where he made the water wine. And there was at Capernaum a king's servant, whose son was sick.

(NNT): So he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick, at Capernaum.

(JMT): Once more he came to Cana in Galilee, where he had turned the water into wine. There was a royal official, whose son was lying ill at Capernaum;

(WNT): So He came once more to Cana in Galilee, where He had made the water into wine. Now there was a certain officer of the King's court whose son was ill at Capernaum.

John 4:47

(A.V.): When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

(SNT): He heard that Jesus had come from Judæa to Galilee; and he went to him, and besought him that he would come down and heal his son; for he was near dying.

(NNT): He, having heard that Jesus had come out of Judæa into Galilee, went to him, and asked him to go down and heal his son; for he was at the point of death.

(JMT): when he heard that Jesus had arrived in Galilee from Judaea, he went to him and begged him to come down and cure his son, who was at the point of death.

(WNT): Having heard that Jesus had come from Judaea to Galilee, he came to Him and begged Him to go down and cure his son; for he was at the point of death.

John 4:48

(A.V.): Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

(SNT): Jesus said to him: Unless ye see signs and wonders, ye will not believe.

(NNT): Then Jesus said to him, Unless ye see signs and wonders, ye will not believe.

(JMT): Jesus said to him, "Unless you see signs and wonders, you never will believe."

(WNT): "Unless you and others see miracles and marvels," said Jesus, "nothing will induce you to believe."

John 4:49

(A.V.): The nobleman saith unto him, Sir, come down ere my child die.

(SNT): The king's servant said to him: My lord, come down, before the child dieth.

(NNT): The nobleman saith to him, Sir, come down before my child die.

(JMT): The official said, "Come down, sir, before my boy is dead."

(WNT): "Sir," pleaded the officer, "come down before my child dies."

John 4:50

(A.V.): Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

(SNT): Jesus said to him: Go, thy son liveth. And the man believed the word which Jesus spake to him, and went away.

(NNT): Jesus saith to him, Go; thy son liveth. The man believed the word that Jesus spoke to him, and went away.

(JMT): Jesus told him, "Go yourself, your son is alive." The man believed what Jesus told him, and started on his journey.

(WNT): "You may return home," replied Jesus; "your son has recovered." He believed the words of Jesus, and started back home;

John 4:51

(A.V.): And as he was now going down, his servants met him, and told *him,* saying, Thy son liveth.

(SNT): And as he was going down, his servants met him, and informed him and said to him: Thy son liveth.

(NNT): And as he was now going down, the serv-

ants met him, and brought word that his child was living.

(JMT): And on the road his servants met him with the news that his boy was alive.

(WNT): and he was already on his way down when his servants met him and told him that his son was alive and well.

John 4:52

(A.V.): Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

(SNT): And he asked them, at what time he recovered. And they said to him: Yesterday, at the seventh hour the fever left him.

(NNT): Then he inquired of them the hour when he began to mend. And they said to him, Yesterday at the seventh hour the fever left him.

(JMT): So he asked them at what hour he had begun to improve; they told him, "Yesterday at one o'clock the fever left him."

(WNT): So he inquired of them at what hour he had shown improvement. "Yesterday, about seven o'clock," they replied, "the fever left him."
(Notes: "about seven o'clock;" that is, if the fourth Evangelist used the Roman method of reckoning the hours of the day. Otherwise the meaning is 'about one o'clock in the afternoon.' Literally, 'about the seventh hour.')

John 4:53

(A.V.): So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

(SNT): And his father knew, that it was at the hour in which Jesus said to him, Thy son liveth. And he believed, and all his house.

(NNT): So the father knew that it was in the same hour in which Jesus said to him, Thy son is living. And he himself believed, and his whole house.

(JMT): Then the father realized that it had left him at the very time when Jesus had said to him, "Your son is alive"; and he became a believer with all his household.

(WNT): Then the father recollected that that was the time at which Jesus had said to him, "Your son has recovered," and he and his whole household became believers.

John 4:54

(A.V.): This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

(SNT): This again was the second sign that Jesus wrought, when he came from Judæa to Galilee.

(NNT): This again, a second sign, Jesus wrought, when he had come out of Judæa into Galilee.

(JMT): This was the second Sign which Jesus performed again after leaving Judaea for Galilee.

(WNT): This is the second miracle that Jesus performed, after coming from Judaea into Galilee.

CHAPTER V.

John 5:1

(A.V.): After this there was a feast of the Jews; and Jesus went up to Jerusalem.

(SNT): After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

(NNT): After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

(JMT): After this there was a festival of the Jews, and Jesus went up to Jerusalem.

(WNT): After this there was a Festival of the Jews, and Jesus went up to Jerusalem.

(Comp): The Jews found support for their feasts in Leviticus 23:2: "Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts." This particular feast, which celebrated the preservation of the Jewish nation during the reign of Queen Esther, was called the "Feast of Purim" or "the Feast of Esther". This feast was and is purely an effort to arouse and sustain the interest of the Jews in the establishment of a nation of their own, a consummation now drawing near. The Book of Esther is read during the celebration and mention of Haman's name is the signal for hisses and other signs of anger and contempt.

John 5:2

(A.V.): Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

(SNT): And there was there in Jerusalem a certain place of baptizing, which was called in Hebrew Bethesda; and there were in it five porches.

(NNT): Now there is at Jerusalem, by the sheep-gate, a pool, which is called in Hebrew Bethzatha, having five porches.

(JMT): Now in Jerusalem there is a bath beside the sheep-pool, which is called in Hebrew Bethzatha; it has five porticoes,

(WNT): Now there is in Jerusalem near the Sheep Gate a pool, called in Hebrew 'Bethesda.' It has five arcades.

(Comp): The sheep gate referred to is mentioned in Nehemiah 3:1: "Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel."

Bethesda means in Hebrew "house of healing" or "house of mercy". The covered porches mentioned in this text led from the street to the pool, and were used as dressing quarters. While the exact location of this pool is disputed, many believe that the Virgin Pool near Jerusalem is the selfsame spring of Bethesda. Here the bubbling water gives

the appearance of "being troubled" and the practice of bathing for healing still goes on.

John 5:3

(A.V.): In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

(SNT): And in them were laid a great multitude of the sick, and the blind, and the lame, and the withered, waiting for the moving of the waters.

(NNT): In these were lying a multitude of diseased persons, blind, lame, withered.

(JMT): where a crowd of invalids used to lie, the blind, the lame, and folk with shrivelled limbs [waiting for the water to bubble].*(Notes: The words in brackets, in this and the following verse, omitted by von Soden, represent a passage which is absent from many important versions and manuscripts.)*

(WNT): In these there used to lie a great number of sick persons, and of people who were blind or lame or paralysed.

John 5:4

(A.V.): For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

(SNT): For an angel, from time to time, descended into the baptistery, and moved the waters; and he who first went in, after the moving of

the waters, was cured of whatever disease he had.

(NNT):

(JMT): [For an angel used to descend from time to time into the bath, and disturb the water; whereupon the first person who stepped in after the water was disturbed was restored to health, no matter what disease he had been afflicted with].

(WNT):

(Comp): This verse is considered an interpolation by some translators. Both N.N.T. and W.N.T. omit this verse.

John 5:5

(A.V.): And a certain man was there, which had an infirmity thirty and eight years.

(SNT): And a certain man was there, who had been diseased thirty and eight years.

(NNT): And a certain man was there, who had had his infirmity thirty-eight years.

(JMT): Now one man was there, whose illness had lasted thirty-eight years.

(WNT): And there was one man there who had been an invalid for thirty-eight years.

John 5:6

(A.V.): When Jesus saw him lie, and knew that he had been now a long time *in that case,* he saith unto him, Wilt thou be made whole?

(SNT): Jesus saw him lying, and knew that [his dis-

ease] had been a long time upon him, and said to him: Desirest thou to be healed?

(NNT): Jesus saw this man lying there, and knowing that he had been for a long time diseased, saith to him, Dost thou wish to be made well?

(JMT): Jesus saw him lying, and knowing he had been ill for a long while he said to him, "Do you want your health restored?"

(WNT): Jesus saw him lying there, and knowing that he had been a long time in that condition, He asked him, "Do you wish to have health and strength?"

John 5:7

(A.V.): The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

(SNT): And the sick man answered and said: Yes, my lord; but I have no one who, when the water is moved, will put me into the baptistery; but while I am coming, another descendeth before me.

(NNT): The diseased man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another goeth down before me.

(JMT): The invalid replied, "Sir, I have nobody to put me into the bath, when the water is disturbed; and while I am getting down myself, someone else gets in before me."

(WNT): "Sir," replied the sufferer, "I have no one to put me into the pool when the water is moved;

but while I am coming some one else steps down before me."

John 5:8

(A.V.): Jesus saith unto him, Rise, take up thy bed, and walk.

(SNT): Jesus said to him: Arise, take up thy bed, and walk.

(NNT): Jesus saith to him, Rise, take up thy bed, and walk.

(JMT): Jesus said to him, "Get up, lift your mat, and walk."

(WNT): "Rise," said Jesus, "take up your mat and walk."

(Comp): A fragment recently discovered in Egypt gives this translation of the word "rise", namely "awaken".

The beds of this period, made of wadded quilting like a thin mattress, were daily rolled up after being sunned, and put away for lack of room.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 5:8.

John 5:9

(A.V.): And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

(SNT): And immediately the man was healed; and he arose, took up his bed, and walked; and it was the sabbath day.

(NNT): And immediately the man was made well, and took up his bed, and walked. And that day was the sabbath.

(JMT): And instantly the man got well, lifted his mat, and started to walk. Now it was the sabbath on that day.

(WNT): Instantly the man was restored to perfect health, and he took up his mat and began to walk. That day was a Sabbath.

John 5:10

(A.V.): The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. *(Notes: Referring to the 4th Commandment: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the* LORD *thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:" Exodus 20:8-10.)*

(SNT): And the Jews said to him that was healed: It is the sabbath; it is not lawful for thee to bear thy bed.

(NNT): The Jews therefore said to him that was cured, It is the sabbath; and it is not lawful for thee to take up the bed.

(JMT): So the Jews said to the man who had been cured, "This is the sabbath, you have no right to be carrying your mat."

(WNT): So the Jews said to the man who had been cured, "It is the Sabbath: you must not carry your mat."

(Comp): It was Jeremiah who renewed the demand for hallowing the sabbath, and his message is found in Jeremiah 17:19-22: (19) "Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; (20) And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: (21) Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem; (22) Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers."

John 5:11

(A.V.): He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

(SNT): But he answered, and said to them: He that made me whole, he said to me, Take up thy bed and walk.

(NNT): He answered them, He that made me well, the same said to me, Take up thy bed, and walk.

(JMT): He replied, "But the man who healed me, he told me, 'Lift your mat and walk'."

(WNT): "He who cured me," he replied, "said to me, 'Take up your mat and walk.' "

John 5:12

(A.V.): Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

(SNT): And they asked him: Who is the man that said to thee, Take up thy bed and walk?

(NNT): They asked him, Who is the man that said to thee, Take up, and walk?

(JMT): They questioned him, "Who was it that told you, 'Lift it and walk'?"

(WNT): "Who is it," they asked, "that said to you, 'Take up your mat and walk'?"

John 5:13

(A.V.): And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

(SNT): But the man that was healed, knew not who it was; for Jesus had slid away, in the great multitude that was in the place.

(NNT): But the diseased man knew not who it was; for Jesus had withdrawn himself, there being a crowd in the place.

(JMT): Now the man who had been healed did not know who it was, for (owing to the crowd on the spot) Jesus had slipped away.

(WNT): But the man who had been cured did not know who it was; for Jesus had passed out unnoticed, there being a crowd in the place.

John 5:14

(A.V.): Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made

whole: sin no more, lest a worse thing come unto thee.

(SNT): After a time, Jesus found him in the temple, and said to him: Lo, thou art healed; sin not again, lest something worse come upon thee than before.

(NNT): Afterwards Jesus found him in the temple, and said to him, Behold, thou art made well; sin no more, lest something worse befall thee.

(JMT): Later on Jesus met him in the temple, and said to him, "See, you are well and strong; commit no more sins, in case something worse befalls you."

(WNT): Afterwards Jesus found him in the Temple and said to him, "You are now restored to health. Do not sin any more, or a worse thing may befall you."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 5:14.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 5:14.

John 5:15

(A.V.): The man departed, and told the Jews that it was Jesus which had made him whole.

(SNT): And the man went and told the Jews, that it was Jesus who had cured him.

(NNT): The man went away, and told the Jews that it was Jesus who had made him well.

(JMT): Off went the man and told the Jews it was Jesus who had healed him.

(WNT): The man went and told the Jews that it was Jesus who had restored him to health;

John 5:16

(A.V.): And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

(SNT): And for this cause the Jews persecuted Jesus, and sought to kill him; because he had done these things on the sabbath.

(NNT): And on this account the Jews persecuted Jesus, because he did these things on the sabbath.

(JMT): And this was why the Jews persecuted Jesus, because he did things like this on the sabbath.

(WNT): and on this account the Jews began to persecute Jesus—because He did these things on the Sabbath.

John 5:17

(A.V.): But Jesus answered them, My Father worketh hitherto, and I work.

(SNT): But Jesus said to them: My Father worketh until now, and I work.

(NNT): But he answered them, My Father is working up to this time, and I work.

(JMT): The reply of Jesus was, "As my Father has continued working to this hour, so I work too."

(WNT): His reply to their accusation was, "My Father works unceasingly, and so do I."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 5:17.

John 5:18

(A.V.): Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

(SNT): And for this, the Jews sought the more to kill him, not only because he had broken the sabbath, but because he had said of God, that he was his Father, and had equalled himself with God.

(NNT): On this account the Jews sought the more to kill him, because he not only broke the sabbath, but also said that God was his own Father, making himself equal with God.

(JMT): But this only made the Jews more eager to kill him, because he not merely broke the sabbath but actually spoke of God as his own Father, thereby making himself equal to God.

(WNT): On this account then the Jews were all the more eager to put Him to death—because He not only broke the Sabbath, but also spoke of God as being in a special sense His Father, thus putting Himself on a level with God.

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 5:18.

John 5:19

(A.V.): Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

(SNT): And Jesus answered, and said to them: Verily, verily, I say to you: The Son can do nothing of his own pleasure, but what he seeth the Father do: for what things the Father doeth, these in like manner doeth the Son.

(NNT): Then answered Jesus and said to them, Truly, truly do I say to you, The Son can do nothing of himself, but what he seeth the Father doing; for whatever He doeth, these things the Son also doeth in like manner;

(JMT): So Jesus made this answer to them: "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing; for whatever he does, the Son also does the same."

(WNT): "In most solemn truth I tell you," replied Jesus, "that the Son can do nothing of Himself—He can only do what He sees the Father doing; for whatever He does, that the Son does in like manner."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 5:19.

John 5:20

(A.V.): For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

(SNT): For the Father loveth his Son, and showeth him every thing he doeth: and greater works than these, will he show him, that ye may wonder.

(NNT): for the Father loveth the Son, and showeth him all things which he himself doeth; and greater works than these will he show him, so that ye will wonder.

(JMT): "The Father loves the Son and shows him all that he is doing himself. He will show him still greater deeds than these, to make you wonder;"

(WNT): "For the Father loves the Son and reveals to Him all that He Himself is doing. And greater deeds than these will He reveal to Him, in order that you may wonder."

John 5:21

(A.V.): For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

(SNT): For as the Father raiseth the dead, and vivifieth them; so also the Son vivifieth whom he pleaseth.

(NNT): For as the Father raiseth up the dead, and giveth them life, so the Son also giveth life to whom he will.

(JMT): "for as the Father raises the dead and makes them live, so the Son makes anyone live whom he chooses."

(WNT): "For just as the Father awakens the dead and gives them life, so the Son also gives life to whom He wills."

John 5:22

(A.V.): For the Father judgeth no man, but hath committed all judgment unto the Son:

(SNT): For neither doth the Father judge any one, but hath given all judgment to the Son:

(NNT): For neither doth the Father judge any one, but hath committed all judgment to the Son;

(JMT): "Indeed the Father passes judgment on no one; he has committed the judgment which determines life or death entirely to the Son,"

(WNT): "The Father indeed does not judge any one, but He has entrusted all judgement to the Son,"

John 5:23

(A.V.): That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

(SNT): that every man may honor the Son, as he honoreth the Father. He that honoreth not the Son, honoreth not the Father that sent him.

(NNT): that all may honor the Son, as they honor the Father. He that honoreth not the Son, honoreth not the Father, who sent him.

(JMT): "that all men may honour the Son as they honour the Father. (He who does not honour the Son does not honour the Father who sent him.)"

(WNT): "that all may honour the Son even as they honour the Father. The man who withholds honour from the Son withholds honour from the Father who sent Him."

John 5:24

(A.V.): Verily, verily, I say unto you, He that hear-

eth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

(SNT): Verily, verily, I say to you, That he who heareth my word, and believeth on him that sent me, hath life eternal, and will not come into condemnation, but hath passed from death to life.

(NNT): Truly, truly do I say to you, He that heareth my word, and believeth him that sent me, hath everlasting life, and cometh not into condemnation, but hath passed out of death into life.

(JMT): "Truly, truly I tell you, he who listens to my word and believes him who sent me has eternal life; he will incur no sentence of judgment, he has already passed from death across to life."

(WNT): "In most solemn truth I tell you that he who listens to my teaching and believes Him who sent me, has the Life of the Ages, and does not come under judgement, but has passed over out of death into Life."

John 5:25

(A.V.): Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

(SNT): Verily, verily, I say to you, That the hour cometh, and is even now come, when the dead

will hear the voice of the Son of God; and they that hear, will live.

(NNT): Truly, truly do I say to you, The hour is coming and now is, when the dead will hear the voice of the Son of God; and they that hear will live.

(JMT): "Truly, truly I tell you, the time is coming, it has come already, when the dead will listen to the voice of the Son of God, and those who listen will live;"

(WNT): "In most solemn truth I tell you that a time is coming—nay, has already come—when the dead will hear the voice of the Son of God, and those who hear it will live." *(Notes: "who hear;" more exactly, 'who shall have heard.')*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 5:25.

John 5:26

(A.V.): For as the Father hath life in himself; so hath he given to the Son to have life in himself;

(SNT): For, as the Father hath life in himself, so hath he given to the Son also, to have life in himself:

(NNT): For as the Father hath life in himself, so did he give to the Son also to have life in himself.

(JMT): "for as the Father has life in himself, so too he has granted the Son to have life in himself,"

(WNT): "For just as the Father has life in Himself,

so He has also given to the Son to have life in Himself."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 5:26.

John 5:27

(A.V.): And hath given him authority to execute judgment also, because he is the Son of man.

(SNT): and hath moreover given him authority to execute judgment. But that he is the Son of man, *(Notes: The Syriac punctuation here differs from the Greek, and greatly alters the sense. If the Greek punctuation were applied to the Syriac, this and the following verse might be rendered thus:— (27) "and hath moreover given him authority to execute judgment, as he is also the Son of man." (28) Marvel not at this; for the hour cometh," etc. This is probably the true rendering of the passage; since the other scarcely makes any intelligible sense.)*

(NNT): And he gave him authority to execute judgment, because he is a son of man.

(JMT): "and also granted him authority to act as judge, since he is Son of man."

(WNT): "And He has conferred on Him authority to act as Judge, because He is the Son of Man."

(Comp): Jesus refers to Daniel's prophecy concerning the "Son of man", found in Daniel 7:13, 14: "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an

everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."

John 5:28

(A.V.): Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

(SNT): wonder not at this; for the hour cometh, when all that are in their graves will hear his voice;

(NNT): Marvel not at this; for the hour is coming, in which all that are in the tombs will hear his voice,

(JMT): "Do not wonder at this; for there is a time coming when all who are in the tombs will listen to his voice"

(WNT): "Wonder not at this. For a time is coming when all who are in the graves will hear His voice"

John 5:29

(A.V.): And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

(SNT): and will come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation.

(NNT): and will come forth, they that have done good, to a resurrection of life; they that have done evil, to a resurrection of condemnation.

(JMT): "and come out, the doers of good to be raised

to life, ill-doers to be raised for the sentence of judgment."

(WNT): "and will come forth—they who have done what is right to the resurrection of Life, and they whose actions have been evil to the resurrection of judgement."

(Comp): Jesus continues to quote from Daniel, referring this time to Daniel 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt."

John 5:30

(A.V.): I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

(SNT): I can do nothing of my own pleasure; but as I hear, so I judge. And my judgment is just; for I seek not my own pleasure, but the pleasure of him that sent me.

(NNT): I can of myself do nothing. As I hear, I judge; and my judgment is just, because I seek not my own will, but the will of him that sent me.

(JMT): "I can do nothing of my own accord; I pass judgment on men as I am taught by God, and my judgment is just, because my aim is not my own will but the will of him who sent me."

(WNT): "I can of my own self do nothing. As I am bidden, so I judge; and mine is a just judgement, because it is not my own will that

guides me, but the will of Him who sent me." *(Notes: "I am bidden;" i. e. by the Father; literally, 'I hear.')*

John 5:31

(A.V.): If I bear witness of myself, my witness is not true.

(SNT): If I should bear testimony respecting myself, my testimony would not be valid.

(NNT): If I bear witness of myself, my witness is not true.

(JMT): "If I testify to myself, then my evidence is not valid;"

(WNT): "If I give testimony concerning myself, my testimony cannot be accepted."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 5:31.

John 5:32

(A.V.): There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

(SNT): There is another that beareth testimony concerning me; and I know that the testimony which he beareth concerning me is true.

(NNT): There is another who beareth witness of me; and ye know that the witness which he witnesseth of me is true.

(JMT): "I have Another to bear testimony to me, and I know the evidence he bears for me is valid."

(WNT): "There is Another who gives testimony concerning me, and I know that the testimony is true which He offers concerning me."

John 5:33

(A.V.): Ye sent unto John, and he bare witness unto the truth.

(SNT): Ye sent unto John; and he bore testimony to the truth.

(NNT): Ye have sent to John, and he hath borne witness to the truth.

(JMT): "You sent to John, and he bore testimony to the truth"

(WNT): "You sent to John, and he both was and still is a witness to the truth." *(Notes: The Greek perfect, implying that the knowledge derived from John, and the responsibility were permanent with them.)*

John 5:34

(A.V.): But I receive not testimony from man: but these things I say, that ye might be saved.

(SNT): And I have not received testimony from men: but these things I say, that ye may live.

(NNT): But the testimony which I receive is not from man; but these things I say, that ye may be saved.

(JMT): "(though I accept no testimony from man—I only speak of this testimony, that you may be saved);"

(WNT): "But the testimony on my behalf which I accept is not from man; though I say all this in order that you may be saved."

John 5:35

(A.V.): He was a burning and a shining light: and

ye were willing for a season to rejoice in his light.

(SNT): He was a burning and a shining lamp; and ye were willing for a time, to glory in his light.

(NNT): He was the burning and shining lamp: and ye were willing for a season to rejoice in his light.

(JMT): "he was a burning and a shining lamp, and you chose to rejoice for a while in his light."

(WNT): "He was the lamp that burned and shone, and for a time you were willing to be gladdened by his light."

John 5:36

(A.V.): But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

(SNT): But I have a testimony, which is greater than that of John; for the works which my Father hath given me to accomplish, these works which I do, testify of me that the Father hath sent me.

(NNT): But the testimony which I have, is greater than that of John; for the works which the Father hath given me to perform, the works themselves which I do, bear witness of me, that the Father hath sent me.

(JMT): "But I possess a testimony greater than that of John, for the deeds which the Father has granted me to accomplish, the very deeds on

which I am engaged, are my testimony that the Father has sent me."

(WNT): "But the testimony which I have is weightier than that of John; for the work the Father has assigned to me for me to bring it to completion—the very work which I am doing—affords testimony concerning me that the Father has sent me." *(Notes: "work;" literally 'works', the whole series of operations which in the aggregate we speak of as "the work of Christ". "The works" would suggest to the English reader the miracles only, which can hardly be the true sense. "Has assigned", "has sent", "has given testimony", "have heard", "have seen":—The verb in each of the five instances is the Greek perfect, of which also in each the English perfect seems to be the best, though always inadequate representative.)*

John 5:37

(A.V.): And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

(SNT): And the Father who sent me, he testifieth of me. Ye have not at any time heard his voice, nor have ye seen his visage.

(NNT): And the Father who sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form.

(JMT): "The Father who sent me has also borne testimony to me himself; but his voice you have never heard, his form you have never seen,"

(WNT): "And the Father who sent me, *He* has given testimony concerning me. None of you have

ever either heard His voice or seen what He is like."

(Comp): Jesus is quoting from Deuteronomy 4:12: "And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice."

John 5:38

(A.V.): And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

(SNT): And his word abideth not in you, because ye believe not in him whom he hath sent.

(NNT): And ye have not his word abiding in you; for whom he sent, him ye believe not.

(JMT): "his word you have not kept with you, because you do not believe him whom he sent."

(WNT): "Nor have you His word dwelling within you, for you refuse to believe Him whom *He* has sent."

John 5:39

(A.V.): Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

(SNT): Search the scriptures; for in them, ye think, there is life eternal for you; and they testify of me.

(NNT): Ye search the Scriptures, because ye yourselves think that in them ye have everlasting life; and it is they which testify of me;

(JMT): "You search the scriptures, imagining you

possess eternal life in their pages—and they do testify to me—"

(WNT): "You search the Scriptures, because you suppose that in them you will find the Life of the Ages; and it is those Scriptures that yield testimony concerning me;"

John 5:40

(A.V.): And ye will not come to me, that ye might have life.

(SNT): And ye are unwilling to come to me, that life eternal may be yours.

(NNT): and ye are not willing to come to me, that ye may have life.

(JMT): "but you refuse to come to me for life."

(WNT): "and yet you are unwilling to come to me that you may have Life."

John 5:41

(A.V.): I receive not honour from men.

(SNT): I do not receive glory from men.

(NNT): I receive not honor from men;

(JMT): "I accept no credit from men,"

(WNT): "I do not accept glory from man,"

John 5:42

(A.V.): But I know you, that ye have not the love of God in you.

(SNT): But I know you, that the love of God is not in you.

(NNT): but I know you, that ye have not the love of God in you.

(JMT): "but I know that there is no love to God in you;"

(WNT): "but I know you well, and I know that in your hearts you do not really love God."

John 5:43

(A.V.): I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

(SNT): I came in the name of my Father, and ye receive me not: if another shall come in his own name, him ye will receive.

(NNT): I have come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive.

(JMT): "here am I, come in the name of my Father, and you will not accept me: let someone else come in his own name, and you will accept him!"

(WNT): "I have come as my Father's representative, and you do not receive me. If some one else comes representing only himself, him you will receive."

(Comp): The early Christians construed this statement as a prophecy, which was fulfilled when a man named Barchochba arose and incited the Jews to a great revolt which, in A. D. 135, ended in the complete extinction of the state. After this event, however, it was more broadly interpreted as the general belief of Anti-Christ, which conforms to scientific analysis.

John 5:44

(A.V.): How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

(SNT): How can ye believe, who receive glory from one another, and seek not the glory which cometh from God only?

(NNT): How can ye believe while ye receive honor from one another, and seek not the honor that is from him who alone is God?

(JMT): "How can you believe, you who accept credit from one another instead of aiming at the credit which comes from the only God?"

(WNT): "How is it possible for you to believe, while you receive glory from one another and have no desire for the glory that comes from the only God?"

John 5:45

(A.V.): Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

(SNT): Do ye suppose, that I shall accuse you before the Father? There is one that will accuse you, that Moses, on whom ye rely.

(NNT): Do not think that I shall accuse you to the Father; there is one that accuseth you, even Moses, in whom ye have placed your hope.

(JMT): "Do not imagine I am going to accuse you to the Father; Moses is your accuser, Moses who is your hope!"

(WNT): "Do not suppose that I will accuse you to the

Father. There is one who accuses you, namely Moses, on whom your hope rests." *(Notes: "do not suppose"— the Greek implies, 'as some of you are supposing'.)*

(Comp): The name "Moses" comes from the Hebrew, meaning "to draw out", which forecasted his leadership and deliverance of the children of Israel. He was born of Hebrew parents—Amram and Jochebed—near the capital city of Memphis, Egypt. They had two other children, Aaron and Miriam, who were associated with Moses in the latter period of his life. A law of Pharoah's, prescribing death for every male child born to Israel, caused Moses' mother cleverly to plan a scheme which resulted in passing him to the care of Pharoah's daughter, later to be adopted by her. There in the palace he was reared and educated. His native sympathies for the persecuted Jews resulted in the slaying of an Egyptian, which necessitated his flight into Midian to the house of Jethro the priest, who employed him to supervise his flocks. Later Moses married one of his daughters, who bore him a son named Gershom. At this time Moses received the command from God to deliver the people from Pharoah. This command involved the necessity of convincing them of his mission, as well as of wresting them from Pharoah. Both tasks were successful. They involved the infliction of the seven plagues which manifested the working of Principle, and were directed against Egyptian idolatry and necromancy. Then followed the great period of the

wilderness with its tests and demonstrations. Moses closed his work after obeying the call to review the promised land from Mt. Nebo. These are a few of the more salient details of his life and work afforded us by the Scriptures. It is not our province to comment on the tremendous import of their Scriptural significance.

John 5:46

(A.V.): For had ye believed Moses, ye would have believed me: for he wrote of me.

(SNT): For, if ye believed Moses, ye would also believe me; for Moses wrote concerning me.

(NNT): For if ye believed Moses, ye would believe me; for he wrote of me.

(JMT): "For if you believed Moses you would believe me, since it was of me that he wrote."

(WNT): "For if you believed Moses, you would believe me; for he wrote about me."

(Comp): These references will be found in the compiler's notes of John 1:45. These are the obvious instances in Moses' prophecies to which Jesus referred: Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 49:10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*." Deuteronomy 18:15: "The LORD thy God will

raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;"

John 5:47

(A.V.): But if ye believe not his writings, how shall ye believe my words?

(SNT): But if ye believe not his writings, how will ye believe my words?

(NNT): But if ye do not believe his writings, how will ye believe my words?

(JMT): "But if you do not believe what he wrote, how will you ever believe what I say?"

(WNT): "But if you disbelieve his writings, how are you to believe my words?"

CHAPTER VI.

John 6:1

(A.V.): After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

(SNT): After these things, Jesus went to the other side of the sea of Galilee [or] of Tiberias.

(NNT): After these things Jesus went away across the lake of Galilee, that of Tiberias.

(JMT): After this Jesus went off to the opposite side of the sea of Galilee (the lake of Tiberias),

(WNT): After this Jesus went away across the Lake of Galilee (that is, the Lake of Tiberias).

(Comp): The Sea of Galilee is called variously: the Sea of Tiberias, the Sea of Gennesaret, and, in the Old Testament, the Sea of Chinnerath. This pear shaped sea is the largest body of fresh water in Palestine, being about thirteen miles from north to south and little less than seven miles from east to west. It is two hundred feet deep and its surface is about 680 feet below the level of the Mediterranean Sea. Its great beauty, eulogized by Josephus, gave rise to a proverb which the Talmudists loved to quote: "God created seven seas in the land of Canaan, but one only—the Sea of Galilee—had he chosen for himself." The river Jordan enters at the northeast of the lake and issues from the extreme southwest point. The lake is famous for two things, its fishing, and its frequent storms. Both these aspects were used by Jesus as opportunities to demonstrate

God's law. Here Jesus walked on the water and helped Peter to make the same demonstration. The fish were caught in abundance, the storms silenced, and, on the shores nearby, the multitude were fed, and aroused to a larger sense of God's providence.

John 6:2

(A.V.): And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

(SNT): And great multitudes went after him; because they had seen the signs which he wrought upon the sick.

(NNT): And a great multitude followed him, because they saw the signs which he wrought on the diseased.

(JMT): followed by a large crowd on account of the Signs which they had seen him perform on sick folk.

(WNT): A vast multitude followed Him, because they witnessed the miracles on the sick which He was constantly performing.

John 6:3

(A.V.): And Jesus went up into a mountain, and there he sat with his disciples.

(SNT): And Jesus ascended a mountain, and there he seated himself with his disciples.

(NNT): And Jesus went up into the mountain, and sat there with his disciples.

(JMT): Now Jesus went up the hill and sat down there with his disciples.

(WNT): Then Jesus went up the hill, and sat there with His disciples.

John 6:4

(A.V.): And the passover, a feast of the Jews, was nigh.

(SNT): And the feast of the Jewish passover was near.—

(NNT): And the passover, the feast of the Jews, was near.

(JMT): (The passover, the Jewish festival, was at hand.)

(WNT): The Jewish Festival, the Passover, was at hand.

John 6:5

(A.V.): When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

(SNT): And Jesus raised his eyes, and saw a great multitude coming towards him; and he said to Philip: Whence shall we buy bread, that these may eat?

(NNT): Jesus then lifting up his eyes, and seeing that a great crowd was coming to him, saith to Philip, Whence are we to buy bread, that these may eat?

(JMT): On looking up and seeing a large crowd approaching, he said to Philip, "Where are we to buy bread for all these people to eat?"

(WNT): And when He looked round and saw an immense crowd coming towards Him, He said

to Philip, "Where shall we buy bread for all these people to eat?"

John 6:6

(A.V.): And this he said to prove him: for he himself knew what he would do.

(SNT): And this he said, to try him; for he knew what he was about to do.

(NNT): But this he said to try him; for he himself knew what he was going to do.

(JMT): (He said this to test Philip, for he knew what he was going to do himself.)

(WNT): He said this to put Philip to the test, for He Himself knew what He was going to do.

John 6:7

(A.V.): Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

(SNT): Philip said to him: Two hundred denarii in bread would not suffice them, that each might take but a little.

(NNT): Philip answered him, Two hundred denaries' worth of bread is not sufficient for them, that each one may take a little.

(JMT): Philip answered, "Seven pounds' worth of bread would not be enough for them, for everybody to get even a morsel."

(WNT): "Seven pounds' worth of bread," replied Philip, "is not enough for them all to get even a scanty meal."

(Comp): Philip had forgotten the rebuke Moses received from God on a similar occasion, as re-

corded in Numbers 11:21-23: "And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. (22) Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? (23) And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not."

John 6:8

(A.V.): One of his disciples, Andrew, Simon Peter's brother, saith unto him,

(SNT): One of his disciples, Andrew, the brother of Simon Cephas, said to him:

(NNT): One of his disciples, Andrew, Simon Peter's brother, saith to him,

(JMT): One of his disciples, Andrew the brother of Simon Peter, said to him,

(WNT): One of His disciples, Andrew, Simon Peter's brother, said to Him,

John 6:9

(A.V.): There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

(SNT): There is a lad here, who hath with him five cakes of barley, and two fishes; but what are these for all those [people]?

(NNT): There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many?

(JMT): "There is a servant here, with five barley-cakes and a couple of fish; but what is that among so many?"

(WNT): "There is a boy here with five barley loaves and a couple of fish: but what is that among so many?" *(Notes: "loaves;" or 'cakes'.)*

(Comp): When Elisha made a similar demonstration which seemed to pre-figure the one Jesus was about to make, he also heard this same doubt expressed by a servant. This incident is recorded in 2nd Kings 4:42-44: "And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give upto the people, that they may eat. (43) And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*. (44) So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD."

What Jesus thought of table-pleasures found practical expression in the stock of barley-loaves carried by the disciples. Current rabbinical usage classified barley as the lowest of food because it was generally fed to animals. The fish referred to was the small herring, either dried or pickled; this fact has been substantiated by recent discoveries of manuscripts, describing this phase of the fishing industry along the Galilean coast during this period.

John 6:10

(A.V.): And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

(SNT): Jesus said to them: Make all the people recline. Now there was much grass in that place: and the people reclined, in number five thousand.

(NNT): Jesus said, Make the men lie down. Now there was much grass in the place. So the men lay down, in number about five thousand.

(JMT): Jesus said, "Get the people to lie down." Now there was plenty of grass at the spot, so the men lay down, numbering about five thousand.

(WNT): "Make the people sit down," said Jesus. The ground was covered with thick grass; so they sat down, the adult men numbering about 5,000.

John 6:11

(A.V.): And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

(SNT): And Jesus took the bread, and blessed, and distributed to them that reclined. And so also, with the fish; as much as they desired.

(NNT): Jesus then took the loaves, and having given thanks, distributed to those that were lying down; in like manner also of the fishes, as much as they desired.

(JMT): Then Jesus took the loaves, gave thanks to God, and distributed them to those who were reclining; so too with the fish, as much as they wanted.

(WNT): Then Jesus took the loaves, and after giving thanks He distributed them to those who were resting on the ground; and also the fish in like manner—as much as they desired.

(Comp): In the household of every true Israelite, this form of "grace", or the giving of thanks, was used: "Blessed art thou, Jehovah our God, King of the world, Who causes to come forth bread from the earth." Since Jesus fulfilled the law in every instance, it is more than probable that he used these very words, perceiving, through his marvelous sweep of spiritual realization, their divine import.

John 6:12

(A.V.): When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

(SNT): And when they were satisfied, he said to his disciples: Gather up the fragments which remain, so that nothing be lost.

(NNT): And when they were filled, he saith to his disciples, Gather up the fragments that remain over, that nothing may be lost.

(JMT): And when they were satisfied, he said to the disciples, "Gather up the pieces left over, so that nothing may be wasted."

(WNT): When all were fully satisfied, He said to His

disciples, "Gather up the broken portions that remain over, so that nothing be lost."

John 6:13

(A.V.): Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

(SNT): And they collected and filled twelve baskets, with fragments of what remained to them that had eaten of the five barley cakes.—

(NNT): So they gathered them up, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above to those that had eaten.

(JMT): They gathered them up, and filled twelve baskets with pieces of the five loaves left over from the meal.

(WNT): Accordingly they gathered them up; and with the fragments of the five barley loaves—the broken portions that remained over after they had done eating—they filled twelve baskets.

(Comp): The rabbinic law decreed that a Jew should not buy food from a Gentile; and so compelled him, while traveling, to carry a wicker basket for his provisions. This accounts for the presence of the baskets, but does not indicate that the twelve baskets belonged to the twelve disciples, since they had long ago set aside useless tradition.

John 6:14

(A.V.): Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

(SNT): And those people, when they saw the sign which Jesus had wrought, said: Certainly, this is that prophet who was to come into the world.

(NNT): The men therefore seeing the sign which he wrought, said, This is truly the prophet that was to come into the world.

(JMT): Now when the people saw the Sign he had performed, they said, "This really is the Prophet who is to come into the world!"

(WNT): Thereupon the people, having seen the miracle He had performed, said, "This is indeed the Prophet who was to come into the world."

(Comp): They now, for the first time, coupled Jesus with the prophet promised in Deuteronomy 18:15: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;"

John 6:15

(A.V.): When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

(SNT): And Jesus knew, that they were about to come and take him by force, and make him king: and he retired into a mountain alone.

(NNT): Jesus therefore, knowing that they were about to come and take him by force to make him a king, withdrew again to the mountain alone.

(JMT): Whereupon Jesus perceived they meant to come and seize him to make a king of him; so he withdrew by himself to the hill again.

(WNT): Perceiving, however, that they were about to come and carry Him off by force to make Him a king, Jesus withdrew again up the hill alone by Himself.

(Comp): The hope of Israel had long been centered in a prophet or king who would combine the functions of spiritual leader and a great general. He was to lead Israel as Moses and Solomon did, and, at the same time, take active part in the constant conflicts with the personal enemies of Judaism. This confused concept of "leadership" was possible only because Israel held to both matter and spirit, notwithstanding their great watchword of Monotheism: "the Lord God, Omnipotent, reigneth;" and "there is none else."

John 6:16

(A.V.): And when even was *now* come, his disciples went down unto the sea,

(SNT): And when it was evening, his disciples went down to the sea,

(NNT): But when evening came, his disciples went down to the lake,

(JMT): When evening came, his disciples went down to the sea,

(WNT): When evening came on, His disciples went down to the Lake.

John 6:17

(A.V.): And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

(SNT): and sat in a ship, and were going over to Capernaum. And darkness came on, and Jesus had not come to them.

(NNT): and having gone on board a boat, were going over the lake to Capernaum. And darkness had overtaken them, and Jesus had not yet come to them.

(JMT): and embarking in a boat they started across the sea for Capharnahum. By this time it was dark, Jesus had not reached them yet,

(WNT): There they got on board a boat, and pushed off to cross the Lake to Capernaum. By this time it had become dark, and Jesus had not yet joined them.

John 6:18

(A.V.): And the sea arose by reason of a great wind that blew.

(SNT): And the sea was boisterous against them, for a violent wind was blowing.

(NNT): And as a strong wind was blowing, the waves ran high.

(JMT): and the sea was getting up under a strong wind.

(WNT): The Lake also was getting rough, because a strong wind was blowing.

John 6:19

(A.V.): So when they had rowed about five and twenty or thirty furlongs, they see Jesus

walking on the sea, and drawing nigh unto the ship: and they were afraid.

(SNT): And they had gone about five and twenty or thirty furlongs, when they saw Jesus walking upon the sea: and as he drew near to the ship, they were afraid.

(NNT): When therefore they had rowed about twenty-five or thirty furlongs, they saw Jesus walking on the lake, and drawing near the boat; and they were afraid.

(JMT): After rowing about three or four miles they saw Jesus walking on the sea and nearing the boat. They were terrified,

(WNT): When, however, they had rowed three or four miles, they saw Jesus walking on the water and coming near the boat. They were terrified;

John 6:20

(A.V.): But he saith unto them, It is I; be not afraid.

(SNT): But Jesus said to them: It is I; be not afraid.

(NNT): But he saith to them, It is I, be not afraid.

(JMT): but he said to them, "It is I, have no fear";

(WNT): but He called to them. "It is I," He said, "do not be afraid."

(Comp): The Ferrar Fenton Translation reads: But He said to them: "I AM; be not afraid!"

John 6:21

(A.V.): Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

(SNT): And they were glad to receive him into the ship. And, directly, the ship was at the land to which they were going.

(NNT): Then they were willing to receive him into the boat; and immediately the boat was at the land whither they were going.

(JMT): so they agreed to take him on board, and the boat instantly reached the land they were making for.

(WNT): Then they were willing to take Him on board; and in a moment the boat reached the shore at the point to which they were going.

John 6:22

(A.V.): The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

(SNT): And the next day, the multitude, who had remained on the other side of the sea, saw that there was no other ship there, except that in which the disciples embarked, and that Jesus did not embark in that ship with his disciples;

(NNT): The day following, the multitude which stood on the other side of the lake having seen that there was no other boat there but one, and that Jesus did not go with his disciples into the boat, but that his disciples went away alone,

(JMT): Next day the crowd which had been left standing on the other side of the sea

bethought them that only one boat had been there, and that Jesus had not gone aboard with his disciples, who had left by themselves.

(WNT): Next morning the crowd who were still standing about on the other side of the Lake found that there had been but one small boat there, and they had seen that Jesus did not go on board with His disciples, but that His disciples went away without Him.

John 6:23

(A.V.): (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

(SNT): yet that other ships had come from Tiberias, near to the place where they ate the bread when Jesus blessed [it].

(NNT): (but there came other boats from Tiberias near the place where they ate the bread, when the Lord had given thanks;)

(JMT): So, as some boats from Tiberias had put in near the spot where they had eaten bread after the Lord's thanksgiving,

(WNT): Yet a number of small boats came from Tiberias to the neighbourhood of the place where they had eaten the bread after the Lord had given thanks.

(Comp): Tiberias, the city on the west shore of the Sea of Galilee, was founded by Herod Antipas about A. D. 20; and named in honor of the reigning emperor Tiberius. This was the same Herod who beheaded John the Baptist, and was present in Jerusalem at the Passover,

when Jesus, also, was arrested and crucified. The inhabitants of Tiberias were mostly Greeks, a fact which caused the city to be shunned by the Jews. The city was built over an abandoned cemetery. This condition created violent prejudice against it, since the Jews observed so closely the Levitical law in Numbers 19:11, which reads: "He that toucheth the dead body of any man shall be unclean seven days." This, however, was all changed after the fall of Jerusalem, for Tiberias became the seat of the Sanhedrin and the center of Jewish learning. Here the Mishna and the Palestinian Talmud were written and published about A. D. 220. So far as is known Jesus never visited this city; this avoidance would seem to be in keeping with his general attitude toward the Gentiles, and his choosing, rather, to preach to the "lost sheep of Israel". The city is now called Tabaryeth, and to-day has a population of about 5000. It is one of the four sacred cities of the Jews in Palestine, the others being, Safed, Hebron, and Jerusalem.

John 6:24

(A.V.): When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

(SNT): And when the multitude saw, that Jesus was not there, nor his disciples; they embarked in ships, and came to Capernaum, and sought for Jesus.—

(NNT): when therefore the multitude saw that Jesus was not there nor his disciples, they went on board the boats, and came to Capernaum, seeking Jesus.

(JMT): and as the crowd saw that neither Jesus nor his disciples were there, they embarked in the boats themselves and made for Capharnahum in search of Jesus.

(WNT): When however the crowd saw that neither Jesus nor His disciples were there, they themselves also took boats and came to Capernaum to look for Jesus.

John 6:25

(A.V.): And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

(SNT): And when they found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

(NNT): And having found him on the other side of the lake, they said to him, Rabbi, when didst thou come hither?

(JMT): When they found him on the other side of the sea, they said, "Rabbi, when did you get here?"

(WNT): So when they had crossed the Lake and had found Him, they asked Him, "Rabbi, when did you come here?"

John 6:26

(A.V.): Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye

saw the miracles, but because ye did eat of the loaves, and were filled.

(SNT): Jesus replied and said to them: Verily, verily, I say to you, Ye seek me, not because ye saw the signs, but because ye ate the bread and were satisfied.

(NNT): Jesus answered them and said, Truly, truly do I say to you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

(JMT): Jesus answered them, "Truly, truly I tell you, it is not because you saw Signs that you are in quest of me, but because you ate these loaves and had your fill."

(WNT): "In most solemn truth I tell you," replied Jesus, "that you are searching for me not because you have seen miracles, but because you ate the loaves and had a hearty meal." *(Notes: "In most solemn truth I tell you;" or "It is absolutely certain.")*

John 6:27

(A.V.): Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

(SNT): Labor not for the food that perisheth, but for the food that abideth unto life eternal, which the Son of man will give to you; for him hath God the Father sealed.

(NNT): Labor not for the food that perisheth, but for the food that endureth to everlasting life, which the Son of man giveth to you; for on him hath the Father set his seal, even God.

(JMT): "Work for no perishing food, but for that lasting food which means eternal life; the Son of man will give you that, for the Father, God, has certified him."

(WNT): "Bestow your pains not on the food which perishes, but on the food that remains unto the Life of the Ages—that food which will be the Son of Man's gift to you; for on Him the Father, God, has set His seal."

(Comp): The Ferrar Fenton Translation reads: "Strive not only for this perishable food; but also for that lasting into eternal life, which the Son of Man will give to you: for Him has God the Father marked out."
The Twentieth Century Translation reads: "Work, not for the food that perishes, but for the food that lasts for Immortal Life, which the Son of Man will give you; for upon him the Father—God himself—has set the seal of his approval."

John 6:28

(A.V.): Then said they unto him, What shall we do, that we might work the works of God?

(SNT): They said to him: What shall we do, in order to work the works of God?

(NNT): Then they said to him, What are we to do, that we may work the works of God?

(JMT): Then they asked him, "What must we do to perform the works of God?"

(WNT): "What are we to do," they asked, "in order to carry out the things that God requires?"

John 6:29

(A.V.): Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

(SNT): Jesus replied and said to them: This is the work of God, that ye believe on him whom he hath sent.—

(NNT): Jesus answered and said to them, This is the work of God, that ye believe in him whom he sent.

(JMT): Jesus replied to them, "This is the work of God, to believe in him whom God has sent."

(WNT): "This," replied Jesus, "is above all the thing that God requires—that you should be believers in Him whom He has sent."

John 6:30

(A.V.): They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

(SNT): They say to him: What sign doest thou, that we may see and believe in thee? What workest thou?

(NNT): They said therefore to him, What sign doest thou, that we may see, and believe thee? What dost thou work?

(JMT): "Well then," they said, "what is the Sign you perform, that we may see it and believe you? What work have you to show?"

(WNT): "What miracle then," they asked, "do you perform for us to see and become believers in you? What do you *do?*" *(Notes: "What miracle do you perform;" or 'What then do you do as a sign?')*

John 6:31

(A.V.): Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

(SNT): Our fathers ate the manna, in the wilderness; as it is written, He gave them bread from heaven to eat.

(NNT): Our fathers ate the manna in the wilderness, as it is written, "He gave them bread from heaven to eat."

(JMT): "Our ancestors ate manna in the desert: as it is written, *He gave them bread from heaven to eat.*"

(WNT): "Our forefathers ate the manna in the Desert, as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT'."

(Comp): This text is a free version of Psalm 78:24: "And had rained down manna upon them to eat, and had given them of the corn of heaven." They were recalling the demonstration of supply which Moses made in the wilderness. This is found in Exodus 16:11-16; (11) "And the LORD spake unto Moses, saying, (12) I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God. (13) And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. (14) And when the dew that lay was gone up, behold, upon the face of the wilderness *there*

lay a small round thing, *as* small as the hoar frost on the ground. (15) And when the children of Israel saw *it,* they said one to another, It *is* manna: for they wist not what it *was.* And Moses said unto them, This *is* the bread which the LORD hath given you to eat. (16) This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents."

John 6:32

(A.V.) Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

(SNT): Jesus said to them: Verily, verily, I say to you, Moses gave you not the bread from heaven; but my Father giveth you the real bread from heaven.

(NNT): Jesus therefore said to them, Truly, truly do I say to you, Moses hath not given you the bread from heaven; but my Father is giving you the true bread from heaven.

(JMT): Then said Jesus, "What Moses gave you was not the bread from heaven; it is my Father who gives you the real bread from heaven—"

(WNT): "In most solemn truth I tell you," replied Jesus, "that Moses did not give you the bread out of Heaven, but my Father is giving you the bread—the true bread—out of Heaven."

John 6:33

(A.V.): For the bread of God is he which cometh down from heaven, and giveth life unto the world.

(SNT): For the bread of God is, he that came down from heaven, and giveth life to the world.

(NNT): For the bread of God is that which is coming down from heaven, and giving life to the world.

(JMT): "for the bread of God is what comes down from heaven and gives life to the world."

(WNT): "For God's bread is that which comes down out of Heaven and gives Life to the world." *(Notes: "'that which;" or 'He who.')*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 6:33.

John 6:34

(A.V.): Then said they unto him, Lord, evermore give us this bread.

(SNT): They say to him: Our Lord, give us at all times this bread.

(NNT): They said therefore to him, Lord, evermore give us this bread.

(JMT): "Ah, sir," they said to him, "give us that bread always."

(WNT): "Sir," they said, "always give us that bread."

John 6:35

(A.V.): And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

(SNT): Jesus said to them: I am the bread of life: he that cometh to me, shall not hunger; and he that believeth on me, shall not thirst, for ever.

(NNT): Jesus therefore said to them, I am the bread of life; he that cometh to me will not hunger; and he that believeth in me will never thirst.

(JMT): Jesus said, "I am the bread of life; he who comes to me will never be hungry, and he who believes in me will never be thirsty again."

(WNT): "I am the bread of Life," replied Jesus; "he who comes to me shall never hunger, and he who believes in me shall never, never thirst."

John 6:36

(A.V.): But I said unto you, That ye also have seen me, and believe not.

(SNT): But I said to you, That ye have seen me, and do not believe.

(NNT): But I said to you, that ye have even seen, and do not believe.

(JMT): "But, as I told you, though you have seen me, you do not believe."

(WNT): "But it is as I have said to you: you have seen me and yet you do not believe." *(Notes: Some authorities omit "me.")*

John 6:37

(A.V.): All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

(SNT): All that my Father gave me, will come to me: and him, that cometh to me, I will not cast out.

(NNT): All that the Father giveth me will come to me; and him that cometh to me I will in no wise cast out;

(JMT): "All those will come to me who are the Father's gift to me, and never will I reject one of them;"

(WNT): "Every one whom the Father gives me will come to me, and him who comes to me I will never on any account drive away." *(Notes: "Every one whom;" literally 'all that;' or 'everything that.' If the sense intended were "all the wealth, honour, power, or other rewards which," this in the Greek would more naturally be expressed by the plural, but the words are in the neuter singular.)*

John 6:38

(A.V.): For I came down from heaven, not to do mine own will, but the will of him that sent me.

(SNT): For I came down from heaven, not to do my own pleasure, but the pleasure of him that sent me.

(NNT): for I have come down from heaven, not to do my own will, but the will of him that sent me.

(JMT): "for I have come down from heaven, not to carry out my own will but the will of him who sent me,"

(WNT): "For I have left Heaven and have come down to earth not to seek my own pleasure, but to do the will of Him who sent me." *(Notes: "Pleasure;" or 'will,' as in the verses which follow; but not in the sense of resolve or determined purpose. This latter sense is conveyed by another word (containing the same root as our "will," German, "wollen;" Latin, "vol-o") found in three places only in the N.T. (Rom. 9:19; Acts 27:43; I Pet. 4:3.))*

John 6:39

(A.V.): And this is the Father's will which hath sent me, that of all which he hath given me I should

lose nothing, but should raise it up again at the last day.

(SNT): And this is the pleasure of him that sent me, that whatever he hath given me, I should lose nothing of it, but should raise it up at the last day.

(NNT): And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up in the last day.

(JMT): "and the will of him who sent me is that I lose none of those who are his gift to me, but that I raise them all up on the last day."

(WNT): "And this is the will of Him who sent me, that of all that He has given me I should lose nothing, but should raise it to life on the last day." *(Notes: All that;" or 'all whom.' "It" as an aggregate or whole.)*

John 6:40

(A.V.): And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

(SNT): For this is the pleasure of my Father, that every one who seeth the Son, and believeth on him, should have life eternal; and I will raise him up at the last day.—

(NNT): For this is the will of my Father, that every one who looketh on the Son and believeth in him, shall have everlasting life; and I will raise him up in the last day.

(JMT): "It is the will of my Father that everyone who sees the Son and believes in him should

possess eternal life, and that I should raise him up on the last day."

(WNT): "For this is my Father's will, that every one who fixes his gaze on the Son of God and believes in Him should have the Life of the Ages, and I will raise him to life on the last day."

John 6:41

(A.V.): The Jews then murmured at him, because he said, I am the bread which came down from heaven.

(SNT): Then the Jews murmured at him, because he said: I am the bread, who have descended from heaven.

(NNT): The Jews therefore murmured about him, because he said, I am the bread which came down from heaven;

(JMT): Now the Jews murmured at him for saying, "I am the bread which has come down from heaven."

(WNT): Now the Jews began to find fault about Him because of His claiming to be the bread which came down out of Heaven.

John 6:42

(A.V.): And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

(SNT): And they said: Is not this Jesus the son of Joseph, whose father and mother we know? And how doth he say: I came down from heaven?

(NNT): and they said, Is not this Jesus, the son of Joseph, one whose father and mother we know? How is it then that this man saith, I have come down from heaven?

(JMT): They said, "Is this not Jesus the son of Joseph? We know his father and mother. How can he claim now, 'I have come down from heaven'?"

(WNT): They kept asking, "Is not this man Joseph's son? Is he not Jesus, whose father and mother we know? What does he mean by now saying, 'I have come down out of Heaven'?" *(Notes: "This man;" or 'this fellow.')*

(Comp): Nothing is known concerning the history of Joseph, the carpenter, beyond what is gained from the Scriptures. There is, however, a questionable history, written for the purpose of being read during an annual Egyptian feast, which, on July 20th, celebrates the date of Joseph's passing. This history was written during the fourth century and contains only morbid and extravagant pictures of suppositional events of Jesus' childhood; stories,—similar to those of the Apocryphal testament.

John 6:43

(A.V.): Jesus therefore answered and said unto them, Murmur not among yourselves.

(SNT): Jesus replied and said to them: Murmur not, one with another.

(NNT): Jesus therefore answered and said to them, Murmur not among yourselves.

(JMT): Jesus replied to them, "Stop murmuring to yourselves."

(WNT): "Do not thus find fault among yourselves," replied Jesus; *(Notes: "Thus"—'As you are finding fault' is implied by the tense.)*

John 6:44

(A.V.): No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

(SNT): No man can come to me, unless the Father who sent me, shall draw him; and I will raise him up at the last day.

(NNT): No one can come to me, unless the Father, who sent me, draw him: and I will raise him up in the last day.

(JMT): "No one is able to come to me unless he is drawn by the Father who sent me (and I will raise him up on the last day)."

(WNT): "no one can come to me unless the Father who sent me draws him; then I will raise him to life on the last day."

(Comp): In an old Latin fragment of the fourth century we find this translation: "No man can come unto me except the Father which sent me and the Holy Spirit draw him."

John 6:45

(A.V.): It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(SNT): For it is written, in the prophet: And they shall all be taught of God. Whoever, there-

fore, heareth from the Father, and learneth from him, cometh to me.

(NNT): It is written in the prophets, "And they shall all be taught of God." Every one that hath heard the Father, and hath learnt from him, cometh to me.

(JMT): "In the prophets it is written, *and they will be all instructed by God;* everyone who has listened to the Father and learned from him, comes to me."

(WNT): "It stands written in the Prophets, 'AND THEY SHALL ALL OF THEM BE TAUGHT BY GOD' (Isa. liv. 13). Every one who listens to the Father and learns from Him comes to me." *(Notes: "Listens and learns;" literally 'has listened and learnt.')*

(Comp): This is a free version of Isaiah 54:13, which reads: "And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 6:45.

John 6:46

(A.V.): Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

(SNT): Not that any one hath seen the Father, except him who hath come from God; he it is, hath seen the Father.—

(NNT): Not that any one hath seen the Father, but he who is from God; he hath seen the Father.

(JMT): "Not that anyone has seen the Father—he only, who is from God, he has seen the Father."

(WNT): "No one has ever seen the Father—except Him who is from God. He has seen the Father."

John 6:47

(A.V.): Verily, verily, I say unto you, He that believeth on me hath everlasting life.

(SNT): Verily, verily, I say to you: That, to him who believeth in me, there is life eternal.

(NNT): Truly, truly do I say to you, He that believeth hath everlasting life.

(JMT): "Truly, truly I tell you, the believer has eternal life."

(WNT): "In most solemn truth I tell you that he who believes has the Life of the Ages." *(Notes: "Believes;" some authorities add—'in me.')*

John 6:48

(A.V.): I am that bread of life.

(SNT): I am the bread of life.

(NNT): I am the bread of life.

(JMT): "I am the bread of life."

(WNT): "I am the bread of Life."

John 6:49

(A.V.): Your fathers did eat manna in the wilderness, and are dead.

(SNT): Your fathers ate the manna, in the wilderness, and they died.

(NNT): Your fathers ate the manna in the wilderness, and died.

(JMT): "Your ancestors ate manna in the desert, but they died;"

(WNT): "Your forefathers ate the manna in the Desert, and they died."

(Comp): The "manna", which appeared to human sense during that long travel through the wilderness, resembled "hoar frost" or coriander seed, which was about a sixth of an inch in diameter. This manna was globular, whitish, and aromatic; but these were only the counterfeited characteristics of the true manna "or spiritual idea". The meaning of the word "manna" is disputed. Some authorities claim an Egyptian source (*mennu*), which means "food"; while others believe it to be a play upon the question—"*man hu*"—"what is it", which was asked when the children of Israel first beheld the demonstration. Some materialists have claimed that "manu es-sama," which is an exudation from the Tarfa tree, is the real manna; but this does not fulfill either the letter or the spirit of the New Testament.

John 6:50

(A.V.): This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

(SNT): But this is the bread which cometh from heaven, that a man may eat of it, and not die.

(NNT): This is the bread which is coming down from heaven, that one may eat of it and not die.

(JMT): "the bread that comes down from heaven is such that one eats of it and never dies."

(WNT): "Here is the bread that comes down out of Heaven that a man may eat it and not die."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 6:50.

John 6:51

(A.V.): I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

(SNT): I am the bread of life, who have come down from heaven: and if a man shall eat of this bread, he will live for ever. And the bread which I shall give, is my body, which I give for the life of the world.—

(NNT): I am the living bread which came down from heaven; if any one eat of my bread, he will live for ever. Yea, and the bread which I will give for the life of the world is my flesh.

(JMT): "I am the living bread which has come down from heaven; if anyone eats of this bread, he will live for ever; and more, the bread I will give is my flesh, given for the life of the world."

(WNT): "I am the living bread come down out of Heaven. If a man eats this bread, he shall live for ever. Moreover the bread which I will give is my flesh given for the life of the world." *(Notes: "This bread;" literally (a portion) 'out of this bread.')*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 6:51.

John 6:52

(A.V.): The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

(SNT): Then the Jews contended one with another, and said: How can he give us his body to eat?

(NNT): The Jews therefore contended with one another, saying, How can this man give us his flesh to eat?

(JMT): The Jews then wrangled with one another, saying, "How can he give us his flesh to eat?"

(WNT): This led to an angry debate among the Jews. "How can this man," they argued, "give us his flesh to eat?"

John 6:53

(A.V.): Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

(SNT): And Jesus said to them: Verily, verily, I say to you, That, unless ye eat the body of the Son of man, and drink his blood, ye have no life within you.

(NNT): Jesus therefore said to them, Truly, truly do I say to you, Unless ye eat the flesh of the Son of man and drink his blood, ye have no life in you.

(JMT): So Jesus said to them, "Truly, truly I tell you, unless you eat the flesh of the Son of man and drink his blood, you have no life within you."

(WNT): "In most solemn truth I tell you," said Jesus, "that unless you eat the flesh of the Son of Man and drink His blood, you have no Life in you." *(Notes: "In you;" literally 'in yourselves.')*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 6:53.

John 6:54

(A.V.): Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

(SNT): But he that eateth of my body, and drinketh of my blood, to him is life eternal; and I will raise him up at the last day.

(NNT): He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up in the last day.

(JMT): "He who feeds on my flesh and drinks my blood possesses eternal life (and I will raise him up on the last day)," .

(WNT): "He who eats my flesh and drinks my blood has the Life of the Ages, and I will raise him up on the last day."

John 6:55

(A.V.): For my flesh is meat indeed, and my blood is drink indeed.

(SNT): For my body truly is food, and my blood truly is drink.

(NNT): For my flesh is true food, and my blood is true drink.

(JMT): "for my flesh is real food and my blood is real drink."

(WNT): "For my flesh is true food, and my blood is true drink."

John 6:56

(A.V.): He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

(SNT): He that eateth my body, and drinketh my blood, abideth in me, and I in him.

(NNT): He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.

(JMT): "He who feeds on my flesh and drinks my blood remains within me, as I remain within him."

(WNT): "He who eats my flesh and drinks my blood remains in union with me, and I remain in union with him."

John 6:57

(A.V.): As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

(SNT): As the living Father hath sent me, and I live because of the Father; so he that shall eat me, he also will live because of me.

(NNT): As the living Father sent me, and I live by reason of the Father; so he that eateth me, he also shall live by reason of me.

(JMT): "Just as the living Father sent me and I live by the Father, so he who feeds on me will also live by me."

(WNT): "As the ever-living Father has sent me, and I live because of the Father, so also he who eats me will live because of me." *(Notes: "Be-*

cause of the Father;" "because of me" I.E. 'because the Father lives—because I live,' or 'for the Father—for me;' the "for" expressing 'devotion to.')

John 6:58

(A.V.): This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

(SNT): This is the bread that came down from heaven: not as your fathers ate the manna, and died; whoever shall eat of this bread, will live for ever.—

(NNT): This is the bread which came down from heaven; not as the fathers ate, and died; he that eateth this bread will live for ever.

(JMT): "Such is the bread which has come down from heaven: your ancestors ate their bread and died, but he who feeds on this bread will live for ever."

(WNT): "This is the bread which came down out of Heaven; it is unlike that which your forefathers ate—for they ate and yet died. He who eats this bread shall live for ever."

John 6:59

(A.V.): These things said he in the synagogue, as he taught in Capernaum.

(SNT): These things he uttered in the synagogue, while teaching at Capernaum.

(NNT): These things he said in a synagogue, while teaching in Capernaum.

(JMT): This he said as he taught in the synagogue at Capharnahum.

(WNT): Jesus said all this in the synagogue while teaching at Capernaum.

(Comp): The term "synagogue" comes from the Greek and means "an assembling together". So, in the earliest period, the synagogue was the organization or group banded together for the purpose of government and worship. Later, the term was applied to the structure with its assemblies and services. The origin of these two phases of "synagogue" is unknown, but it naturally dates back beyond the earliest known history of Israel. The twofold import of "synagogue" corresponds to the scientific definition of Church.

John 6:60

(A.V.): Many therefore of his disciples, when they had heard *this,* said, This is an hard saying; who can hear it?

(SNT): And many of his disciples who heard [him], said: This is a hard speech, who can hear it.—

(NNT): Many therefore of his disciples, when they heard this, said, This teaching is hard; who can listen to it?

(JMT): Now many of his disciples, on hearing it, said, "This is hard to take in! Who can listen to talk like this?"

(WNT): Many therefore of His disciples, when they heard it, said, "This is hard to accept. Who can listen to such teaching?" *(Notes: "To such teaching;" or 'to Him.')*

John 6:61

(A.V.): When Jesus knew in himself that his disciples

murmured at it, he said unto them, Doth this offend you?

(SNT): And Jesus knew in himself, that his disciples murmured at this; and he said to them, Doth this stumble you?

(NNT): Jesus therefore knew within himself that his disciples were murmuring about this, and said to them, Doth this offend you?

(JMT): Jesus, inwardly conscious that his disciples were murmuring at it, said to them, "So this upsets you?"

(WNT): But, knowing in Himself that His disciples were dissatisfied about it, Jesus asked them, "Does this seem incredible to you?" *(Notes: "Does this seem incredible;" or literally 'Is this a stumbling block?')*

John 6:62

(A.V.): *What* and if ye shall see the Son of man ascend up where he was before?

(SNT): If then, ye were to see the Son of man ascend, to where he was from the beginning!—

(NNT): What then if ye behold the Son of man ascending where he was before?

(JMT): "Then what if you were to see the Son of man ascending to where he formerly existed?"

(WNT): "What then if you were to see the Son of Man ascending again where He was before?"

John 6:63

(A.V.): It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

(SNT): It is the Spirit that vivifieth; the body profiteth nothing. The words which I have used with you, they are spirit, and they are life.

(NNT): It is the spirit which maketh alive; the flesh profiteth nothing. The words which I have spoken to you are spirit, and are life.

(JMT): "What gives life is the Spirit: flesh is of no avail at all. The words I have uttered to you are spirit and life."

(WNT): "It is the spirit which gives Life. The flesh confers no benefit whatever. The words I have spoken to you are spirit and are Life."

(Comp): The Ferrar Fenton Translation reads: "The Spirit is the life-giver; the body is worth nothing. The ideas which I have expressed to you are spirit and are life."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 6:63.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 6:63.

John 6:64

(A.V.): But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

(SNT): But there are some of you, that believe not. For Jesus knew, from the beginning, who they were that believed not, and who it was that would betray him.

(NNT): But there are some of you who do not believe. For Jesus knew from the beginning who they were that did not believe, and who it was that would betray him.

(JMT): "And yet there are some of you who do not believe" (for Jesus knew from the very first who the unbelieving were, and who was to betray him;)

(WNT): "But there are some of you who do not believe." For Jesus knew from the beginning who those were that did not believe, and who it was that would betray Him.

John 6:65

(A.V.): And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

(SNT): And he said to them: For this reason, I said to you, That no one can come to me, unless it be given to him by my Father.—

(NNT): And he said, For this cause I have told you, that no one can come to me, unless it hath been given him from the Father.

(JMT): (that was why he said 'I tell you that no one is able to come to me unless he is allowed by the Father').

(WNT): So He added, "That is why I told you that no one can come to me unless it be granted him by the Father."

John 6:66

(A.V.): From that *time* many of his disciples went back, and walked no more with him.

(SNT): On account of this speech, many of his disciples turned back, and walked not with him. *(Notes: "speech" or "word.")*

(NNT): From this time many of his disciples went back, and walked no more with him.

(JMT): After that, many of his disciples drew back and would not associate with him any longer.

(WNT): Thereupon many of His disciples left Him and went away, and no longer associated with Him.

John 6:67

(A.V.): Then said Jesus unto the twelve, Will ye also go away?

(SNT): And Jesus said to the twelve: Are ye also disposed to go away?

(NNT): Jesus therefore said to the twelve, Do ye also wish to go away?

(JMT): So Jesus said to the twelve, "You do not want to go, too?"

(WNT): Jesus therefore appealed to the Twelve. "Will you go also?" He asked.

John 6:68

(A.V.): Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

(SNT): Simon Cephas replied, and said: My Lord, to whom shall we go? The words of life eternal are with thee.

(NNT): Simon Peter answered him, Lord, to whom shall we go? Thou hast words of everlasting life;

(JMT): Simon Peter answered him, "Lord, who are we to go to? You have got words of eternal life,"

(WNT): "Master," replied Simon Peter, "to whom shall we go? Your teachings tell us of the Life of the Ages." *(Notes: "Your teachings tell us;" literally 'You have words.')*

John 6:69

(A.V.): And we believe and are sure that thou art that Christ, the Son of the living God.

(SNT): And we believe, and know, that thou art the Messiah, the Son of the living God.

(NNT): and we have believed and known, that thou art the Holy One of God.

(JMT): "and we believe, we are certain, that you are the holy One of God."

(WNT): "And we have come to believe and know that *you* are indeed the Holy One of God."

John 6:70

(A.V.): Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

(SNT): Jesus said to them: Have not I chosen you twelve? Yet one of you is a devil.

(NNT): Jesus answered them, Did not I choose you twelve? and one of you is a devil!

(JMT): Jesus answered them, "Did I not choose you, the twelve? And yet one of you is a devil!"

(WNT): "Did not I choose you—the Twelve?" said Jesus, "and even of you one is a devil." *(Notes: "A devil;" or 'a false accuser.')*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 6:70.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 6:70.

John 6:71

(A.V.): He spake of Judas Iscariot *the son* of Simon:

for he it was that should betray him, being one of the twelve.

(SNT): This he spoke of Judas Iscariot, the son of Simon; for he was afterwards to betray him, being one of the twelve.

(NNT): He spoke of Judas, the son of Simon Iscariot; for it was he that was about to betray him, being one of the twelve.

(JMT): (He meant Judas the son of Simon Iscariot; for Judas was to betray him—and he was one of the twelve.)

(WNT): He alluded to Judas, the son of Simon the Iscariot. For he it was who, though one of the Twelve, was afterwards to betray Him.

(Comp): Judas Iscariot (and Iscariot means "man of Kerioth") is significantly mentioned last in the list of disciples, by Matthew, Mark, and Luke. Judas was the only Judean among them. Nothing is known of his early life, training, or family. The Scriptures portray him as one who responded to the grossest phases of magnetism, the culmination of which came in the betrayal of his Master. The mesmerism was broken, owing to Jesus' steadfast love and understanding of his true spiritual status, and a gleam of reality shone through the mist, bringing the necessary step of repentance, followed by his first effort toward reform. This short respite was followed by the inevitable backlash of evil—suicide.

CHAPTER VII.

John 7:1

(A.V.): After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

(SNT): After these things Jesus walked in Galilee; for he would not walk in Judæa, because the Jews sought to slay him.—

(NNT): After these things Jesus walked in Galilee; for he would not walk in Judæa, because the Jews sought to kill him.

(JMT): After this Jesus moved about in Galilee; he would not move in Judaea, because the Jews were trying to kill him.

(WNT): After this Jesus moved from place to place in Galilee. He would not go about in Judaea, because the Jews were seeking an opportunity to kill Him.

John 7:2

(A.V.): Now the Jews' feast of tabernacles was at hand.

(SNT): And the Jewish feast of tabernacles drew near.

(NNT): Now the feast of the Jews, the feast of tabernacles, was at hand.

(JMT): Now the Jewish festival of booths was near,

(WNT): But the Jewish Festival of the Tent-Pitching was approaching.

(Comp): This great annual "Feast of Tabernacles", which occurred on September 15th, was the most joyous celebration of the year. It was their "thanksgiving day", which, following the "Feast of Atonement" with its healing message, restored that sweet relationship with God which the earnest, consecrated Jew so coveted. The "Feast of Tabernacles" was marked by three essential details: first, the joyous festivities, next, the dwelling in booths, and lastly, the peculiar sacrifices and rites of the week. The first detail was based upon Deuteronomy 16:13-17: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: (14) And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. (15) Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. (16) Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: (17) Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee." The second char-

acteristic was—"all that are Israelites born shall dwell in booths: (43) That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt:" Leviticus 23:42-43. These booths were to be made of live boughs only and the worshippers were to eat, sleep, pray, and study in them during the entire festival. These booths were built along the roads, on the roofs, and in the courtyards and gardens, within a Sabbath day's journey from Jerusalem. The last phase of this great feast was the "sacrifice offering" which included burnt offerings, meat offerings, and sin offerings. The "Feast of Tabernacles" emphasized and hallowed God's great love, which had manifested itself in His care, guidance and support, as well as in the abundance with which He had blessed them.

John 7:3

(A.V.): His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

(SNT): And the brothers of Jesus said to him: Leave here, and go into Judæa; that thy disciples may see the works thou doest.

(NNT): His brothers therefore said to him, Depart hence, and go into Judæa, that thy disciples also may see thy works which thou art doing.

(JMT): so his brothers said to him, "Leave this and go across into Judaea, to let your disciples witness what you can do;"

(WNT): So His brothers said to Him, "Leave these parts and go into Judaea, that not only we but your disciples also may witness the miracles which you perform."

John 7:4

(A.V.): For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

(SNT): For there is no one who doeth any thing in secret, while he wisheth to become public. If thou doest these things, show thyself to the world.

(NNT): For no one doeth anything in secret, and yet himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.

(JMT): "for nobody who aims at public recognition ever keeps his actions secret. Since you can do these deeds, display yourself to the world"

(WNT): "For no one acts in secret, desiring all the while to be himself known publicly. Since you are doing these things, show yourself openly to the world."

John 7:5

(A.V.): For neither did his brethren believe in him.

(SNT): For even his brothers did not believe in Jesus.

(NNT): For even his brothers did not believe in him.

(JMT): (for even his brothers did not believe in him).

(WNT): For even His brothers were not believers in Him.

John 7:6

(A.V.): Then Jesus said unto them, My time is not yet come: but your time is alway ready.

(SNT): Jesus said to them: My time hath not yet come: but your time is always ready.

(NNT): Jesus saith to them, My time is not yet come; but your time is always ready.

(JMT): Jesus said to them, "My time has not come yet, but your time is always at hand;"

(WNT): "My time," replied Jesus, "has not yet come, but for you any time is suitable."

John 7:7

(A.V.): The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

(SNT): The world cannot hate you, but me it hateth; because I testify of it, that its deeds are evil.

(NNT): The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.

(JMT): "the world cannot hate you, but it hates me because I testify that its deeds are evil."

(WNT): "It is impossible for the world to hate you; but me it does hate, because I give testimony concerning it that its conduct is evil."

John 7:8

(A.V.): Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

(SNT): Go ye up to the feast; I do not go up to this feast now, because my time is not yet completed.

(NNT): Go ye up to the feast; I go not up to this feast; for my time is not yet fully come.

(JMT): "Go up to the festival yourselves; I am not going up to this festival, for my time has not arrived yet."

(WNT): "As for you, go up to the Festival. I do not now go up to this Festival, because my time is not yet fully come."

(Comp): The Twentieth Century New Testament reads: "My time," answered Jesus, "is not come yet, but your time is always here."

John 7:9

(A.V.): When he had said these words unto them, he abode *still* in Galilee.

(SNT): These things he said, and remained still in Galilee.

(NNT): Having said these things, he remained in Galilee.

(JMT): So saying he stayed on in Galilee.

(WNT): Such was His answer, and He remained in Galilee.

John 7:10

(A.V.): But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

(SNT): But when his brothers had gone up to the feast, then he also went up, not openly, but as it were secretly.—

(NNT): But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret.

(JMT): But after his brothers had gone up to the festival, he went up too, not publicly but as it were privately.

(WNT): When however His brothers had gone up to the Festival, then He also went up, not openly, but as it were privately.

John 7:11

(A.V.): Then the Jews sought him at the feast, and said, Where is he?

(SNT): And the Jews sought for him at the feast; and they said, Where is he?

(NNT): The Jews therefore sought him at the feast, and said, Where is that man?

(JMT): At the festival the Jews were in quest of him, saying, "Where is he?"

(WNT): Meanwhile the Jews at the Festival were looking for Him and were inquiring, "Where is he?"

John 7:12

(A.V.): And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

(SNT): And there was much altercation among the people respecting him; for some said, He is a good man; while others said, No; but he deceiveth the people.

(NNT): And there was much debating among the multitude concerning him. Some said, He is a good man; others said, Nay, but he deceiveth the multitude. *(Notes: "debating;" the Greek, for*

which we have no exactly corresponding word, seems to indicate that it was in a low voice.)

(JMT): And the crowd disputed about him hotly; some said, "He is a good man," but others said, "No, he is misleading the people."

(WNT): Among the mass of the people there was much muttered debate about Him. Some said, "He is a good man." Others said, "Not so: he is imposing on the people."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 7:12.

John 7:13

(A.V.): Howbeit no man spake openly of him for fear of the Jews.

(SNT): Yet no one spoke openly of him, from fear of the Jews.

(NNT): No one, however, spoke openly of him, for fear of the Jews.

(JMT): For fear of the Jews, however, nobody spoke of him in public.

(WNT): Yet for fear of the Jews no one spoke out boldly about Him. *(Notes: "for fear;" literally "because of their fear".)*

John 7:14

(A.V.): Now about the midst of the feast, Jesus went up in to the temple, and taught.

(SNT): And in the midst of the days of the feast, Jesus went into the temple, and taught.

(NNT): But when it was now the midst of the feast, Jesus went up into the temple and taught.

(JMT): When the festival was half over, Jesus went up to the temple and began to teach.

(WNT): But when the Festival was already half over, Jesus went up to the Temple and commenced teaching.

John 7:15

(A.V.): And the Jews marvelled, saying, How knoweth this man letters, having never learned?

(SNT): And the Jews wondered, and said: How knoweth this man literature, having not been educated?

(NNT): The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

(JMT): The Jews were amazed, saying, "How can this uneducated fellow manage to read?"

(WNT): The Jews were astonished. "How does this man know anything of books," they said, "although he has never been at any of the schools?" *(Notes: "this man;" or 'this fellow'.)*

John 7:16

(A.V.): Jesus answered them, and said, My doctrine is not mine, but his that sent me.

(SNT): Jesus answered and said: My doctrine is not from me, but from him that sent me.

(NNT): Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.

(JMT): Jesus told them in reply, "My teaching is not my own but his who sent me;"

(WNT): Jesus answered their question by saying,"My teaching does not belong to me, but comes from Him who sent me."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 7:16.

John 7:17

(A.V.): If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

(SNT): He that wisheth to do his pleasure, will understand my doctrine, whether it is from God, or whether I speak from my own pleasure.

(NNT): If any one is desirous to do his will, he will know concerning the teaching, whether it is from God, or whether I speak from myself.

(JMT): "anyone who chooses to do his will, shall understand whether my teaching comes from God or whether I am talking on my own authority."

(WNT): "If any one is willing to do His will, he shall know about the teaching, whether it is from God or originates with me."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 7:17.

John 7:18

(A.V.): He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

(SNT): He that speaketh according to the pleasure of his own mind, seeketh glory for himself: but he who seeketh the glory of him that sent him, is veracious, and evil is not in his heart.

(NNT): He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and in him is no unrighteousness.

(JMT): "He who talks on his own authority aims at his own credit, but he who aims at the credit of the person who sent him, he is sincere, and there is no dishonesty in him."

(WNT): "The man whose teaching originates with himself aims at his own glory. He who aims at the glory of Him who sent him teaches the truth, and there is no deception in him."

John 7:19

(A.V.): Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

(SNT): Did not Moses give you the law? Yet no one of you observeth the law.

(NNT): Hath not Moses given you the Law? and none of you keepeth the Law! Why do ye seek to kill me?

(JMT): "Did not Moses give you the Law?—and yet none of you honestly obeys the Law. Else, why do you want to kill me?"

(WNT): "Did not Moses give you the Law? And yet not a man of you obeys the Law. Why do you want to kill me?"

(Comp): Jesus was referring to Exodus 24:3, which the zealous Jews so frequently quoted, and of the observance of which they so frequently boasted. This verse reads: "And Moses came

and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do."

John 7:20

(A.V.): The people answered and said, Thou hast a devil: who goeth about to kill thee?

(SNT): Why do you seek to kill me? The multitude answered and said: Thou hast a demon: who seeketh to kill thee?

(NNT): The multitude answered, Thou hast a demon! Who seeketh to kill thee?

(JMT): The crowd replied, "You are mad. Who wants to kill you?"

(WNT): "You are possessed by a demon," replied the crowd; "no one wants to kill you."

John 7:21

(A.V.): Jesus answered and said unto them, I have done one work, and ye all marvel.

(SNT): Jesus replied, and said to them: I have wrought one work, and ye all wonder.

(NNT): Jesus answered and said to them, I have done one good work, and ye are all wondering.

(JMT): Jesus answered them, "I have only performed one deed, and yet you are all amazed at it."

(WNT): "One deed I have done," replied Jesus, "and you are all full of wonder. Consider therefore."

John 7:22

(A.V.): Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fath-

ers;) and ye on the sabbath day circumcise a man.

(SNT): Because Moses gave you circumcision, (not that it was from Moses, but it was from the fathers,) ye circumcise a child on the sabbath.

(NNT): Moses hath given you circumcision, (not that it is from Moses, but from the fathers;) and ye on the sabbath circumcise a man.

(JMT): "Moses gave you the rite of circumcision (not that it came from Moses, it came from your ancestors), and you will circumcise a man upon the sabbath."

(WNT): "Moses gave you the rite of circumcision (not that it began with Moses, but with your earlier forefathers), and even on a Sabbath day you circumcise a child."

(Comp): The rite of circumcision was established by Moses to turn the thought of Israel toward the necessity of removing all error from self, as a fit preparation for "membership in Israel". This membership symbolizes the family and unity of God's ideas.

John 7:23

(A.V.): If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

(SNT): And if a child is circumcised on the sabbath day, that the law of Moses may not be violated, do ye murmur at me, because I have made a man entirely sound on the sabbath day?

(NNT): If a man receive circumcision on the sabbath, that the law of Moses may not be broken, are ye angry at me, because I have restored soundness to the whole body of a man on the sabbath?

(JMT): "Well, if a man gets circumcised upon the sabbath, to avoid breaking the Law of Moses, are you enraged at me for curing, not cutting, the entire body of a man upon the sabbath?"

(WNT): "If a child is circumcised even on a Sabbath day, are you bitter against me because I have restored a man to perfect health on a Sabbath day?"

(Comp): The Jews, in their zealous observance of this rite of circumcision, did not feel that the Sabbath had been desecrated by performing this act. They caught some gleam of spiritual significance which revealed the appropriateness of the performance of circumcision on Sunday.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 7:23.

John 7:24

(A.V.): Judge not according to the appearance, but judge righteous judgment.

(SNT): Judge not, with a respect for persons; but judge ye a righteous judgment.—

(NNT): Judge not according to the appearance, but judge righteous judgment.

(JMT): "Give over judging by appearances; be just."

(WNT): "Do not form superficial judgements, but form the judgements that are just. ***(Notes:*** *"Do not form;" or 'as you are doing.' "Superficial;" or "hasty".)*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 7:24.

John 7:25

(A.V.): Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

(SNT): And some from Jerusalem said: Is not this he, whom they seek to kill?

(NNT): Then some of the men of Jerusalem said, Is not this he whom they seek to kill?

(JMT): Then said some of the Jerusalemites, "Is this not the man they want to kill?"

(WNT): Some however of the people of Jerusalem said, "Is not this the man they are wanting to kill?"

John 7:26

(A.V.): But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

(SNT): And lo, he discourseth publicly, and they say nothing to him. Do our Elders know, that he really is the Messiah?

(NNT): and see! he speaketh boldly, and they say nothing to him. Have the rulers discovered certainly that this man is the Christ?

(JMT): "Yet here he is, opening his lips in public, and they say nothing to him! Can the authorities have really discovered that he is the Christ?"

(WNT): "But here he is, speaking openly and boldly, and they say nothing to him! Can the Rulers

really have ascertained that this man is the Christ?" *(Notes: "here he is;" literally 'behold.')*

(Comp): The "rulers" of the synagogue were elected to maintain order and to select the officials who were to conduct the services. They were ranked just below the scribe in official dignity.

John 7:27

(A.V.): Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

(SNT): Yet we know this man, whence he is; the Messiah, when he shall come, no one knoweth whence he is.

(NNT): Still, as to this man, we know whence he is; but when the Christ cometh, no one knoweth whence he is.

(JMT): "No, we know where this man comes from; but when the Christ does come, no one will know where he comes from."

(WNT): And yet we know this man, and we know where he is from; but as for the Christ, when He comes, no one can tell where He is from."

(Comp): This idea "when Christ cometh, no man knoweth whence he is", was taught in the Talmud and also found in the Targum of the Prophets. (The Targum is a translation of the Hebrew Scriptures into another language, such as the Aramaic or Chaldaic.)

John 7:28

(A.V.): Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know

whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

(SNT): And Jesus, while teaching in the temple, raised his voice and said: Ye both know me, and ye know from whence I am. And I did not come of my own accord; but he that sent me is true. Him ye know not;

(NNT): Jesus therefore cried aloud, teaching in the temple and saying, Ye both know me, and ye know whence I am; and I have not come of myself, but there is in truth one who sent me, whom ye know not.

(JMT): So Jesus cried aloud, as he was teaching in the temple, "You know me? you know where I come from? But I have not come on my own initiative; I am sent, and sent by Him who is real. You do not know Him,"

(WNT): Jesus therefore, while teaching in the Temple, cried aloud, and said, "Yes, you know me, and you know where I am from. And yet I have not come of my own accord; but there is One who has sent me, an Authority indeed, of whom you have no knowledge."

John 7:29

(A.V.): But I know him: for I am from him, and he hath sent me.

(SNT): but I know him; because I am from him, and he sent me.—

(NNT): I know him, because I am from him, and he hath sent me.

(JMT): "but I know Him, because I have come from Him and He sent me."

(WNT): "I know Him, because I came from Him, and He sent me."

John 7:30

(A.V.): Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

(SNT): And they sought to apprehend him; but no one laid hands on him, because his hour was not yet come.

(NNT): Therefore they sought to take him; but no one laid hands on him, because his hour had not yet come.

(JMT): So they tried to arrest him; but no one laid hands on him, because his time had not come yet.

(WNT): On hearing this they wanted to arrest Him; yet not a hand was laid on Him, because His time had not yet come.

John 7:31

(A.V.): And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

(SNT): And many of the multitude believed on him, and said: When the Messiah cometh, will he work greater signs than these which this man doeth?

(NNT): But of the multitude many believed in him, and said, When the Christ cometh, will he do more signs than these which this man doeth?

(JMT): Indeed many of the people believed in him, saying, "When the Christ does come, will he perform more Signs than this man?"

(WNT): But from among the crowd a large number believed in Him. "When the Christ comes," they said, "will He perform more miracles than this teacher has performed?"

John 7:32

(A.V.): The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

(SNT): And the Pharisees heard the multitude say these things of him: and they and the chief priests sent constables to take him.

(NNT): The Pharisees heard the multitude thus debating concerning him; and the chief priests and the Pharisees sent officers to seize him.

(JMT): The Pharisees heard the people discussing Jesus in this way, so the high priests and the Pharisees despatched attendants to arrest him.

(WNT): The Pharisees heard the people thus expressing their various doubts about Him, and the High Priests and the Pharisees sent some officers to apprehend Him.

(Comp): The office of "chief priest" was elective and held for life. They were the heads of twenty-four courses of priests who conducted the temple service. Originally the duties of the chief priests were religious, later they became secular. During Jesus' time the chief priest was the highest political authority, and as such he

was the head of the Sanhedrin. Only upon rare occasions such as feast days did he officiate, having delegated most of the religious duties to subordinates.

John 7:33

(A.V.): Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

(SNT): And Jesus said: A little while longer I am with you, and then I go to him that sent me.

(NNT): Jesus therefore said, Yet a little while I am with you, and then I go to him that sent me.

(JMT): Then said Jesus, "I will be with you a little longer, then I go to Him who sent me;"

(WNT): So Jesus said, "Still for a short time I am with you, and then I go my way to Him who sent me."

John 7:34

(A.V.): Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

(SNT): And ye will seek me, and will not find me; and where I am, ye cannot come.

(NNT): Ye will seek me and not find me; and where I am, ye cannot come.

(JMT): "you will search for me but you will not find me, and where I go, you cannot come."

(WNT): "You will look for me and will not find me, and where I am you cannot come."

John 7:35

(A.V.): Then said the Jews among themselves, Whither will he go, that we shall not find

him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

(SNT): The Jews said among themselves: Whither is he about to go, that we cannot find him? Will he go to some region of the Gentiles, and teach the profane?

(NNT): The Jews therefore said among themselves, Whither will this man go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach the Greeks?

(JMT): The Jews said to themselves, "Where is he going, that we will not find him? Is he off to the Dispersion among the Greeks, to teach the Greeks?"

(WNT): The Jews therefore said to one another, "Where is he about to betake himself, so that we shall not find him? Will he betake himself to the Dispersion among the Gentiles, and teach the Gentiles?" *(Notes: "so that;" or 'because'.)*

John 7:36

(A.V.): What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

(SNT): What means this speech he uttered: Ye will seek me, and will not find me; and where I am, ye cannot come? *(Notes: "Means;" or "is".)*

(NNT): What meaneth this which he said, Ye will seek me, and not find me; and where I am, ye cannot come?

(JMT): "What does he mean by saying, 'You will search for me but you will not find me, and where I go, you cannot come'?"

(WNT): "What do those words of his mean, 'You will look for me, but will not find me, and where I am you cannot come'?"

John 7:37

(A.V.): In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

(SNT): And on the great day, which was the last of the feast, Jesus stood and cried, and said: If any man thirst, let him come to me and drink.

(NNT): On the last day, which is the great day, of the feast, Jesus stood and cried aloud, saying, If any one thirst, let him come to me, and drink.

(JMT): Now on the last day, the great day, of the festival, Jesus stood and cried aloud, "If anyone is athirst, let him come to me and drink;"

(WNT): On the last day of the Festival—the great day—Jesus stood up and cried aloud, "Whoever is thirsty," He said, "let him come to me and drink."

(Comp): The "great day of the feast" was the climax of that celebration called the "Feast of Tabernacles". The huge choir sang "O give thanks unto the Lord," followed by, "O work then now salvation, Jehovah." The priests then walked seven times around the altar imitating Joshua, who, with his band, walked seven times around the walls of Jericho, and they crumbled. So this part of the ceremony was tremendous in import to them, for the walls in this instance were called "heathenism", or "error", and were most certainly ex-

pected to give way as those of Jericho did, and thus make manifest God's promise of restoration. It was into this tremendous scene of the hearts' great hunger for demonstration and proof that the Master stepped. Then the words of this text rang forth.

John 7:38

(A.V.): He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(SNT): Whoever believeth in me, as the scriptures have said, Out of his belly shall flow rivers of living waters.

(NNT): He that believeth in me, from within him, as the Scripture hath said, will flow rivers of living water.

(JMT): "he who believes in me—out of his body, as scripture says, streams of living water will flow"

(WNT): "He who believes in me, from within him—as the Scripture has said—rivers of living water shall flow."

(Comp): This is not a literal quotation and is not intended to be, as John clearly states in the next verse. The substance of it is found in Proverbs 18:4: "The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook."

John 7:39

(A.V.): (But this spake he of the Spirit, which they that believe on him should receive: for the

Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

(SNT): (This he said of the Spirit, which they who believe in him were to receive: for the Spirit had not yet been given, because Jesus was not yet glorified.)

(NNT): But this he said of the Spirit, which those that believed in him were to receive; for the Spirit was not yet, because Jesus was not yet glorified.

(JMT): (he meant by this the Spirit which those who believed in him were to receive:—as yet there was no Spirit, because Jesus had not been glorified yet).

(WNT): He referred to the Spirit which those who believed in Him were to receive; for the Spirit was not bestowed as yet, because Jesus had not yet been glorified.

John 7:40

(A.V.): Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

(SNT): And many of the multitude who heard his discourses, said: Certainly, he is a prophet.

(NNT): Some of the multitude therefore, when they heard these words, said, This is in truth the prophet.

(JMT): On hearing this some of the people said, "This really is the Prophet";

(WNT): After listening to these discourses, some of the crowd began to say, "This is beyond doubt

the Prophet." *(Notes: "Discourses;" literally "words" or "sayings".)*

(Comp): This is a reference to Deuteronomy 18:18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

John 7:41

(A.V.): Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

(SNT): Others said: He is the Messiah. Others said: Doth Messiah come from Galilee?

(NNT): Others said, This is the Christ. Others said, Doth the Christ then come from Galilee?

(JMT): others said, "He is the Christ"; but others said, "No, surely the Christ does not come from Galilee?"

(WNT): Others said, "He is the Christ." But others again, "Not so, for is the Christ to come from Galilee?" *(Notes: "Not so, for;" or "why".)*

John 7:42

(A.V.): Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

(SNT): Doth not the scriptures say, That Messiah cometh from the seed of David, and from lehem the town of David?

(NNT): Hath not the Scripture said, that the Christ cometh from the seed of David, and from Bethlehem, the town where David was?

(JMT): "Does not scripture say it is *from the offspring of David, from* David's village of *Bethlehem,* that the Christ is to come?"

(WNT): "Has not the Scripture declared that the Christ is to come of the family of David (Ps. LXXXIX. 3, 4) and from Bethlehem, David's village"?

(Comp): They are recalling Psalm 132:11: "The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." Micah also prophesied concerning the Messiah, Micah 5:2: "But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting."

Bethlehem means in the Hebrew "house of bread". This city of Judah was the home of David and his father, Jesse, and was the scene of David's anointing. The story of Ruth, also, centers here. The modern village of Beit Lahm, 2350 feet above sea level, and situated five miles south of Jerusalem, marks the site of Bethlehem. The district is wonderfully fertile but without the usual springs. Emperor Hadrian chose the sites intimately associated with Jesus' activities as the proper places to erect images and altars to Roman gods. A grove, planted by him in Bethlehem and sacred to Adonis, greeted the Christian pilgrims to this little town. The early Christian father, Justin Martyr, described the

birthplace of Jesus as one of the many caves near the village, which are still used as stables. On the supposed site of Jesus' birthplace is erected the oldest church of Christendom, the Church of St. Mary of the Nativity, built by Emperor Constantine. Here, in a grotto within this church, visited by travelers from the world over, is located the exact spot, so they claim, of Jesus' birth. A cave nearby the church was, for thirty years, the home of Jerome, who prepared the Vulgate translation of the Bible.

John 7:43

(A.V.): So there was a division among the people because of him.

(SNT): And there was a division among the multitude respecting him.

(NNT): So there was a division among the multitude because of him.

(JMT): So the people were divided over him;

(WNT): So there was a violent dissension among the people on His account.

John 7:44

(A.V.): And some of them would have taken him; but no man laid hands on him.

(SNT): And there were some of them who wished to apprehend him. But no one laid hands on him.—

(NNT): And some of them wished to seize him; but no one laid hands on him.

(JMT): some wanted to arrest him, but no one laid hands on him.

(WNT): Some of them wanted at once to arrest Him, but no one laid hands upon Him.

John 7:45

(A.V.): Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

(SNT): And the constables came to the chief priests and Pharisees; and the priests said to them: Why have yet not brought him?

(NNT): The officers therefore came to the chief priests and Pharisees, who said to them, Why did ye not bring him?

(JMT): Then the attendants went back to the high priests and Pharisees, who asked them, "Why have you not brought him with you?"

(WNT): Meanwhile the officers returned to the High Priests and Pharisees, who asked them, "Why have you not brought him?"

John 7:46

(A.V.): The officers answered, Never man spake like this man.

(SNT): The constables say to them: Never did a man speak, as this man speaketh.

(NNT): The officers answered, Never man spoke like this man.

(JMT): The attendants replied, "No man ever spoke as he does."

(WNT): "No mere man has ever spoken as this man speaks," said the officers.

(Comp): The term "officers", in this instance, implied being the servant of the Sanhedrin, not of Rome. Their duties, as far as are known, included the collecting of fines as well as the performing of other menial services.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 7:46.

John 7:47

(A.V.): Then answered them the Pharisees, Are ye also deceived?

(SNT): The Pharisees said to them: Are ye also deceived?

(NNT): The Pharisees answered them, Have ye also been deceived?

(JMT): The Pharisees retorted, "Are you misled as well?"

(WNT): "Are *you* deluded too?" replied the Pharisees;

John 7:48

(A.V.): Have any of the rulers or of the Pharisees believed on him?

(SNT): Have any of the chiefs, or of the Pharisees, believed in him?

(NNT): Hath any one of the rulers believed in him? or of the Pharisees?

(JMT): "Have any of the authorities or of the Pharisees believed in him?"

(WNT): "has any one of the Rulers or of the Pharisees believed in him?"

John 7:49

(A.V.): But this people, who knoweth not the law, are cursed.

(SNT): But this people, who know not the law, are accursed.

(NNT): but this multitude that know not the Law are accursed.

(JMT): "As for this mob, with its ignorance of the Law—it is accursed!"

(WNT): "But this rabble who understand nothing about the Law are accursed!"

(Comp): This claim of the Pharisees had long been cherished, that ignorance of the letter of the law, as given in the Talmud, forever placed a man outside the pale of possible salvation. It mattered not how humble, obedient, or faithful he might be. The interpretation of Moses' law, which formed or constituted the substance of the Talmud, was held above the "law" itself, in the matter of practice.

John 7:50

(A.V.): Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

(SNT): One of them: Nicodemus, he who came to Jesus by night, said to them:

(NNT): Nicodemus saith to them, being one of them,

(JMT): Nicodemus, one of their number (the same who had come to him before), said to them,

(WNT): Nicodemus interposed—he who had formerly gone to Jesus, being himself one of them.

John 7:51

(A.V.): Doth our law judge *any* man, before it hear him, and know what he doeth?

(SNT): Doth our law condemn a man, unless it first hear him, and know what he hath done?

(NNT): Doth our law judge a man, unless it first hear from him, and know what he doeth?

(JMT): "But surely our Law does not condemn the accused before hearing what he has to say and ascertaining his offence?"

(WNT): "Does our Law," he asked, "judge a man without first hearing what he has to say and ascertaining what his conduct is?"

(Comp): The Pharisees were restrained by this demand of justice as Moses had commanded in Deuteronomy 1:16-17: "And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him. (17) Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it."

John 7:52

(A.V.): They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

(SNT): They answered, and said to him: Art thou also from Galilee? Search, and see, that no prophet ariseth from Galilee.

(NNT): They answered and said to him, Art thou too from Galilee? Search and see that no prophet ariseth from Galilee.

(JMT): They answered him, "And are you from Galilee, too? Search and you will see that no prophet ever springs from Galilee."

(WNT): "Do you also come from Galilee?" they asked in reply. "Search and see for yourself that no Prophet is of Galilaean origin."

John 7:53

(A.V.): And every man went unto his own house.

(SNT): So they went every one to his own house.

(NNT): And they went each to his house;

(JMT): And every one of them went home,

(WNT): [So they went away to their several homes;]

CHAPTER VIII.

John 8:1

(A.V.): Jesus went unto the mount of Olives.

(SNT): And Jesus went to the mount of Olives. *(Notes: This 53rd verse is wanting in many early editions of the Syriac N. Testament. So also the whole story of the adulteress, in the following chapter, v. 1-11.)*

(NNT): but Jesus went to the mount of Olives. *(Notes: Chap. VII. 53- VIII. 12.—This passage is omitted as ungenuine by Tischendorf and most critical editors of the Greek Testament. It is found in some manuscripts, but not in the most ancient. It is, however, very generally regarded as a genuine relic of the teaching of Christ, though not forming a part of the fourth Gospel. I give it in the text of Tregelles, omitting the words which he incloses in brackets. Tregelles, however, does not suppose it to be genuine.)*

(JMT): but Jesus went to the Hill of Olives. *(Notes: It is uncertain to which, if any, of the canonical gospels this fragment (John 7:53 and 8:1-12) of primitive tradition originally belonged.)*

(WNT): but Jesus went to the Mount of Olives. *(Notes: Some versions omit this paragraph.)*

(Comp): The Mount of Olives is a small range of foothills, which lie east of Jerusalem and is separated from that city by the valley of Kedron. The modern name is Jebel et-Tur. It was over this range that David fled from Absalom and here that Solomon built the "high places". This Mount of Olives rises above Jerusalem and affords a wonderful panorama of that

Holy City, the Jordan Valley, part of the Dead Sea, and the mountains of Gilead and Moab. This range is about a mile long and has four separate peaks. The first one is called the Mount of Offense, which was the scene of Solomon's idolatry. The second was called the Prophets, because the "tomb of the prophets" was found there. The third mountain is called the Ascension and was the hill so closely associated with the activity of our Master. The last mountain, which is also the highest, is called the *Viri Galilaei.* During the Middle Ages, pilgrims coming to Jerusalem were told that the Mount of Olives was the scene of Jesus' demonstration of transfiguration, as well as the ascension. This, however, is only traditional.

John 8:2

(A.V.): And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

(SNT): And in the morning he came again to the temple; and all the people came to him, and he sat down and taught them.

(NNT): And early in the morning he came again to the temple, and all the people were coming to him. And he sat down and taught them.

(JMT): Early in the morning he returned to the temple, the people all came to him, and he sat down and taught them.

(WNT): At break of day however He returned to the Temple, and there the people came to Him in

crowds. He seated Himself; and was teaching them

John 8:3

(A.V.): And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

(SNT): And the Scribes and Pharisees brought forward a woman that was caught in adultery. And when they had placed her in the midst,

(NNT): And the scribes and the Pharisees bring to him a woman taken in adultery; and having set her in the midst,

(JMT): The scribes and Pharisees brought a woman who had been caught in the act of committing adultery, and making her stand forward they said to him,

(WNT): when the Scribes and the Pharisees brought to Him a woman who had been found committing adultery. They made her stand in the centre of the court, and they put the case to Him.

(Comp): All of the Coptic manuscripts, discovered in 1883, omit this story of the woman taken in adultery.

John 8:4

(A.V.): They say unto him, Master, this woman was taken in adultery, in the very act.

(SNT): they say to him: Teacher, this woman was caught openly in the act of adultery.

(NNT): they say to him, Teacher, this woman was taken in adultery, in the very act.

(JMT): "Teacher, this woman was caught in the very act of committing adultery."

(WNT): "Rabbi," they said, "this woman has been found in the very act of committing adultery."

John 8:5

(A.V.): Now Moses in the law commanded us that such should be stoned: but what sayest thou?

(SNT): And in the law of Moses, [God] hath commanded us to stone such persons. What therefore dost thou say?

(NNT): Now in the Law Moses commanded us to stone such persons; what then dost thou say?

(JMT): "Now Moses has commanded us in the Law to stone such creatures; but what do you say?"

(WNT): "Now, in the Law, Moses has ordered us to stone such women to death. But what do you say?"

(Comp): The Mosaic law referred to is found in Deuteronomy 22:24 and reads: "Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you."

John 8:6

(A.V.): This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

(SNT): And this they said, tempting him, so that they might have [ground] to accuse him. But Jesus having stooped down, was writing on the ground.

(NNT): But this they said to try him, that they might be able to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

(JMT): (They said this to test him, in order to get a charge against him.) Jesus stooped down, and began to write with his finger on the ground;

(WNT): They asked this in order to put Him to the test, so that they might have some charge to bring against Him. But Jesus leant forward and began to write with His finger on the ground. *(Notes: "Leant forward;" as a teacher, He was sitting on the ground.)*

John 8:7

(A.V.): So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

(SNT): And as they continued asking him, he straightened himself up, and said to them: Whoever among you is without sin, let him first cast a stone at her.

(NNT): But when they continued asking him, he lifted himself up, and said to them, Let him that is without sin among you first cast a stone at her.

(JMT): but as they persisted with their question, he raised himself and said to them, "Let the in-

nocent among you throw the first stone at her";

(WNT): When however they persisted with their question, He raised His head and said to them, "Let the sinless man among you be the first to throw a stone at her."

John 8:8

(A.V.): And again he stooped down, and wrote on the ground.

(SNT): And, having again stooped down, he wrote on the ground.

(NNT): And again he stooped down, and wrote on the ground.

(JMT): then he stooped down again and wrote on the ground.

(WNT): Then He leant forward again, and again began to write on the ground.

John 8:9

(A.V.): And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

(SNT): And they, when they heard [it], went out one by one, beginning with the older; and the woman was left alone, where she had stood in the midst.

(NNT): And when they heard this, they went out one by one, beginning with the oldest; and Jesus was left alone, and the woman who was in the midst.

(JMT): And on hearing what he said, they went away one by one, beginning with the older men, till Jesus was left alone with the woman standing before him.

(WNT): They listened to Him, and then, beginning with the eldest, took their departure, one by one, till all were gone. And Jesus was left behind alone—and the woman in the centre of the court.

John 8:10

(A.V.): When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

(SNT): And when Jesus had straightened himself up, he said to the woman: Where are they? Doth no one condemn thee?

(NNT): And Jesus lifted himself up and said to her, Woman, where are they? Did no one condemn thee?

(JMT): Looking up, Jesus said to her, "Woman, where are they? Has no one condemned you?"

(WNT): Then, raising His head, Jesus said to her, "Where are they? Has no one condemned you?"

John 8:11

(A.V): She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

(SNT): And she said: No man, Lord. And Jesus said: Neither do I condemn thee. Go thou, and henceforth sin no more.

(NNT): And she said, No one, Lord. And Jesus said, Neither do I condemn thee; go, and sin no more.

(JMT): She said, "No one, sir." Jesus said, "Neither do I; be off, and never sin again."

(WNT): "No one, Sir," she replied. "And *I* do not condemn you either," said Jesus; "go, and from this time do not sin any more."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:11.

John 8:12

(A.V.): Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

(SNT): And Jesus again conversed with them, and said: I am the light of the world: he that cometh to me, will not walk in darkness; but will find for himself the light of life.

(NNT): Again therefore Jesus spoke to them, saying, I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life.

(JMT): Then Jesus again addressed them, saying, "I am the light of the world: he who follows me will not walk in darkness, he will enjoy the light of life."

(WNT): Once more Jesus addressed them. "I am the Light of the world," He said; "the man who follows me shall certainly not walk in the dark, but shall have the light of Life."

(Comp): A Latin manuscript of the fourth century gives us this translation: "He that followeth me shall not walk in darkness but shall have the eternal light of the life of God."

During the final days of the "Feast of Tabernacles", the various courts of the Temple (particularly the "Court of the Women") became, in the twinkling of an eye, a blaze of lights which illumined the banquet already in progress, forming a scene of inspiring splendor. This banquet was termed the "joy of the feast". This amazing effulgence conveyed to the assembly, symbolically, the "spiritual light" which the Messiah would bring. With His coming, there would follow the joy of demonstration, and this demonstration was now being celebrated by the banquet, solely in the spirit of anticipation. It was under such circumstances, and at the moment when the lights blazed forth, that Jesus uttered the glowing words of this text and gave another instance of adaptation in his teaching.

John 8:13

(A.V.): The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

(SNT): The Pharisees said to him: Thou bearest witness of thyself, thy testimony is not certain.

(NNT): The Pharisees therefore said to him, Thou bearest witness of thyself; thy witness is not true.

(JMT): So the Pharisees said to him, "You are testifying to yourself; your evidence is not valid."

(WNT): "You are giving testimony about yourself," said the Pharisees; "your testimony is not true."

John 8:14

(A.V.): Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

(SNT): Jesus answered and said to them: Although I bear witness of myself, my testimony is certain, because I know whence I came, and whither I go. But ye do not know, whence I came, and whither I go.

(NNT): Jesus answered and said to them, Though I bear witness of myself, my witness is true; for I know whence I came, and whither I go; ye know not whence I come, or whither I go.

(JMT): Jesus replied to them, "Though I do testify to myself, my evidence is valid, because I know where I have come from and where I am going to—whereas you do not know where I have come from or where I am going to."

(WNT): "Even if I am giving testimony about myself," replied Jesus, "my testimony is true; for I know where I came from and where I am

going, but you know neither of these two things."

John 8:15

(A.V.): Ye judge after the flesh; I judge no man.

(SNT): Ye judge according to the flesh: I judge no one.

(NNT): Ye judge according to the flesh: I judge no one.

(JMT): "You judge by the outside. I judge no one;"

(WNT): "You judge according to appearances: I am judging no one."

(Comp): The Ferrar Fenton Translation reads: "You condemn from a human standpoint; I Myself condemn none."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 8:15.

John 8:16

(A.V.): And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

(SNT): Yet if I judge, my judgment is certain, because I am not alone, but I and my Father who sent me.

(NNT): But even if I myself should judge, my judgment is true, because I am not alone, but I and he who sent me.

(JMT): "and though I do judge, my judgment is true, because I am not by myself—there is myself and the Father who sent me."

(WNT): "And even if I do judge, my judgement is just; for I am not alone, but the Father who sent me is with me."

(Comp): The Twentieth Century New Testament reads: "Yet, even if I were to judge, my judgement would be trustworthy; because I am not alone, but the Father who sent me is with me."

John 8:17

(A.V.): It is also written in your law, that the testimony of two men is true.

(SNT): And in your law it is written, that the testimony of two persons is certain.

(NNT): Moreover, it is written in your law, that the witness of two men is true. *(Notes: The meaning seems to be, that they might judge what he was from his discourses. He was to be known by his teaching, rather than by a mere name.)*

(JMT): "Why, it is written in your own Law that the evidence of two persons is valid:"

(WNT): "In your own Law, too, it is written that THE TESTIMONY OF TWO MEN IS TRUE."

(Comp): Jesus was referring to what Moses had written in Deuteronomy 17:6: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death." Also in Deuteronomy 19:15: "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

John 8:18

(A.V.): I am one that bear witness of myself, and the Father that sent me beareth witness of me.

(SNT): I am one who bear witness of myself, and my Father who sent me, beareth witness of me.

(NNT): I am one who bear witness of myself, and the Father who sent me beareth witness of me.

(JMT): "I testify to myself, and the Father who sent me also testifies to me."

(WNT): "I am one giving testimony about myself, and the Father who sent me gives testimony about me."

(Comp): The Twentieth Century New Testament reads: "I, who bear testimony to myself, am one, and the Father who sent me also bears testimony to me."

The Ferrar Fenton Translation reads: "I am witnessing about Myself; and the Father Who sent Me gives evidence about Me."

John 8:19

(A.V.): Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

(SNT): They say to him: Where is thy Father? Jesus replied, and said to them: Ye neither know me nor my Father. If ye had know me, ye would also have known my Father.—

(NNT): They said therefore to him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father. If ye knew me, ye would know my Father also.

(JMT): "Where is your Father?" they said. Jesus replied, "You know neither me nor my Father; if you had known me you would have known my Father also."

(WNT): "Where is your Father?" they asked. "You know my Father as little as you know me," He replied; "if you knew me, you would know my Father also."

John 8:20

(A.V.): These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

(SNT): These words spake Jesus in the treasury, as he taught in the temple: and no one laid hands on him, because his hour was not yet come.

(NNT): These words he spoke in the treasury, while teaching in the temple; and no one laid hands on him, because his hour had not yet come.

(JMT): These words he spoke in the treasury, as he was teaching in the temple, but no one arrested him, because his time had not come yet.

(WNT): These sayings He uttered in the Treasury, while teaching in the Temple; yet no one arrested Him, because His time had not yet come.

(Comp): Into the precincts of the treasury of the Temple, none but the higher officials could come. It was here that the votive offerings were brought and poured into the "trumpets" or money chests. It was here that nothing but pure tradition was permitted to be voiced, and here, therefore, that acts of unbridled zeal in

defense of that tradition would have been permissible. The presence of the multitude, which had hitherto restrained the Pharisees from carrying out their plans to crush Jesus, was lacking; and still our Master voiced the Word and demonstrated his protection in this treasury.

John 8:21

(A.V.): Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

(SNT): Again Jesus said to them: I go away, and ye will seek me, and will die in your sins. And whither I go, ye cannot come.

(NNT): Again therefore he said to them, I go away, and ye will seek me, and will die in your sin. Whither I go, ye cannot come.

(JMT): Then he said to them again, "I go away, and you will search for me, but you will die in your sin; where I go, you cannot come."

(WNT): Again He said to them, "I am going away. Then you will try to find me, but you will die in your sins. Where I am going, it is impossible for you to come."

(Comp): The Ferrar Fenton Translation reads: He, therefore, further said to them: "I am going away, and you will search for Me, and will die in your sin. Where I am going, you are unable to follow."

John 8:22

(A.V.): Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

(SNT): The Jews said: Is he about to kill himself, that he should say, Whither I go ye cannot come?

(NNT): The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?

(JMT): So the Jews said, "Will he kill himself? Is that why he says, 'Where I go, you cannot come'?"

(WNT): The Jews began to ask one another, "Is he going to kill himself, do you think, that he says, 'Where I am going, it is impossible for you to come'?"

John 8:23

(A.V.): And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

(SNT): And he said to them: Ye are from below, I am from above; ye are of this world, I am not of this world.

(NNT): And he said to them, Ye are from beneath, I am from above; ye are of this world, I am not of this world.

(JMT): He said to them, "You are from the world below, I am from the world above: you belong to this world, I do not belong to this world."

(WNT): "You," He continued, "are from below, I am from above: you are of this present world, I am not of this present world."

John 8:24

(A.V.): I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he,* ye shall die in your sins.

(SNT): I said to you, That ye will die in your sins; for if ye believe not that I am he, ye will die in your sins.

(NNT): Therefore I said to you, that ye will die in your sins; for unless ye believe that I am He, ye will die in your sins.

(JMT): "So I told you, you would die in your sins; for unless you believe who I am, you will die in your sins."

(WNT): "That is why I told you that you will die in your sins; for, unless you believe that I am He, that is what will happen."

(Comp): The Twentieth Century New Testament reads: "and so I told you that you would die in your sins, for, unless you believe that I am what I am, you will die in your sins."

John 8:25

(A.V.): Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

(SNT): The Jews said to him: Who art thou? Jesus said to them: Although I have begun to converse with you,

(NNT): They said therefore to him, Who art thou? Jesus said to them, In the first place, I am just that which I speak to you.

(JMT): They said, "Who are you?" Jesus replied, "Why should I talk to you at all?"

(WNT): "You—who are you?" they asked. "How is it that I am speaking to you at all?" replied Jesus.

John 8:26

(A.V.): I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

(SNT): I have yet many things to say and to judge concerning you. But he that sent me is true: and the things which I have heard from him, them I speak in the world.

(NNT): I have many things to say, and to judge, concerning you; but he who sent me is true; and I speak to the world what I heard from him.

(JMT): "I have a great deal to say about you and many a judgment to pass upon you; but he who sent me is true, and so I tell the world what I have learned from him."

(WNT): "Many things I have to speak and to judge concerning you. But He who sent me is true, and the things which I have heard from Him are those which I have come into the world to speak."

John 8:27

(A.V.): They understood not that he spake to them of the Father.

(SNT): And they did not know, that he spake to them of the Father.

(NNT): They understood not that he spoke to them of the Father.

(JMT): They did not understand he was speaking to them about the Father;

(WNT): They did not perceive that He was speaking to them of the Father.

John 8:28

(A.V.): Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he,* and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

(SNT): Jesus said to them again: When ye shall have lifted up the Son of man, then will ye know that I am he, and that I do nothing from my own pleasure, but as my Father taught me, so I speak.

(NNT): Jesus therefore said, When ye have lifted up the Son of man, then ye will know that I am He, and do nothing of myself, but speak these things as the Father taught me.

(JMT): so Jesus said, "When you have lifted up the Son of man, you will know then who I am, and that I do nothing of my own accord, but speak as the Father has taught me."

(WNT): So Jesus added, "When you have lifted up the Son of Man, then you will know that I am He. Of myself I do nothing; but as the Father has taught me, so I speak."

(Comp): Jesus is recalling to their minds the incident and application of Moses' demonstration over the serpents. This is found in Numbers 21:7-9: "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. (8) And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it

shall come to pass, that every one that is bitten, when he looketh upon it, shall live. (9) And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

John 8:29

(A.V.): And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

(SNT): And he that sent me, is with me; and my Father hath not left me alone, because I do, at all times, that which pleaseth him.—

(NNT): And he that sent me is with me; he hath not left me alone, for I always do the things that please him.

(JMT): "He who sent me is at my side; he has not left me alone; for I always do what pleases him."

(WNT): "And He who sent me is with me. He has not left me alone: for I do always what is pleasing to Him."

(Comp): The Ferrar Fenton Translation reads: "And My Sender is with Me: He has not left Me alone; because I do what is pleasing to Him everywhere."

John 8:30

(A.V.): As he spake these words, many believed on him.

(SNT): And when he had spoken these things, many believed on him.

(NNT): As he spoke these words, many believed in him.

(JMT): As he said this, a number believed in him.

(WNT): As He thus spoke, many became believers in Him.

John 8:31

(A.V.): Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

(SNT): And Jesus said to those Jews who believed on him: If ye continue in my word, ye will be truly my disciples.

(NNT): Jesus therefore said to those Jews who believed in him, If ye continue in my word, ye are truly my disciples;

(JMT): So Jesus addressed the Jews who had believed him, saying, "If you abide by what I say, you are really disciples of mine:"

(WNT): Jesus therefore said to those of the Jews who had now believed in Him, "As for you, if you hold fast to my teaching, then you are truly my disciples;" *(Notes: "Hold fast to;" literally "remained in.")*

(Comp): The Ferrar Fenton Translation reads: Jesus said, therefore, to the Judeans who had not believed Him: "If you establish yourselves in My doctrine, you will in reality be My disciples;"

The Twentieth Century New Testament reads: So Jesus went on to say to those Jews who had believed him: "If you remain con-

stant to my Message, you are truly my disciples;"

John 8:32

(A.V.): And ye shall know the truth, and the truth shall make you free.

(SNT): And ye will know the truth; and the truth will make you free.

(NNT): and ye will know the truth, and the truth will make you free.

(JMT): "you will understand the truth, and the truth will set you free."

(WNT): "and you shall know the Truth, and the Truth will make you free."

(Comp): Translation from Ferrar Fenton reads: "and you will recognize the truth, and the truth will set you free."

Translation from Twentieth Century New Testament reads: "and you shall find out the Truth, and the Truth will set you free."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:32.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 8:32.

John 8:33

(A.V.): They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

(SNT): They say to him: We are the seed of Abraham, and never were in servitude to any man; and how sayest thou, Ye will be freemen?

(NNT): They answered him, We are Abraham's offspring, and have never been in bondage to any one; how sayest thou, Ye will be made free?

(JMT): "We are Abraham's offspring," they retorted, "we have never been slaves to anybody. What do you mean by saying, 'You will be free'?"

(WNT): "We are descendants of Abraham," they answered, "and have never at any time been in slavery to any one. What do those words of yours mean, 'You shall become free'?"

(Comp): The name Abraham means in the Hebrew "father of the multitude", or "exalted father". Throughout the Scriptures, Abraham stands as a pattern of success, and this success is attributed to his steadfast fidelity to, and unity with, God. His tests, fulfilling their function, became opportunities for demonstration; his trials served to consume the dross and thus bring about the well-rounded success of spiritual perception and understanding.

John 8:34

(A.V.): Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

(SNT): Jesus said to them: Verily, verily, I say to you, That whoever committeth sin, is the servant of sin.

(NNT): Jesus answered them, Truly, truly do I say to you, Every one that committeth sin is a bondservant of sin.

(JMT): Jesus replied, "Truly, truly I tell you, everyone who commits sin is a slave."

(WNT): "In most solemn truth I tell you," replied Jesus, "that every one who commits sin is the slave of sin."

(Comp): An old Assyrian manuscript, discovered in the early '80's, reads as follows: "He that doeth sin is the slave of sin."

The Twentieth Century New Testament reads: "In truth I tell you," replied Jesus, "every one who sins is a slave to sin."

John 8:35

(A.V.): And the servant abideth not in the house for ever: *but* the Son abideth ever.

(SNT): And a servant abideth not for ever in the house; but the Son abideth for ever.

(NNT): And the bond-servant abideth not in the house for ever; the son abideth for ever.

(JMT): "Now the slave does not remain in the household for all time; the son of the house does."

(WNT): "Now a slave does not remain permanently in his master's house, but a son does."

(Comp): The Ferrar Fenton Translation reads: "The slave does not constantly stay with the family; the Son stays permanently."

John 8:36

(A.V.): If the Son therefore shall make you free, ye shall be free indeed.

(SNT): If therefore the Son shall make you free, ye will really be free men.

(NNT): If therefore the Son make you free, ye will be free indeed.

(JMT): "So, if the Son sets you free, you will be really free."

(WNT): "If then the Son shall make you free, you will be free indeed."

(Comp): The Ferrar Fenton Translation reads: "If, therefore, the Son shall set you at liberty, you will be free in reality."

John 8:37

(A.V.): I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

(SNT): I know that ye are the children of Abraham; but ye seek to kill me, because ye do not acquiesce in my word.

(NNT): I know that ye are Abraham's offspring; but ye seek to kill me, because my word is not received within you.

(JMT): "I know you are Abraham's offspring! Yet you want to kill me, since my word makes no headway among you!"

(WNT): "You are descendants of Abraham, I know; but you want to kill me, because my teaching gains no ground within you."

John 8:38

(A.V.): I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

(SNT): I speak that which I have seen with my Father, and ye do that which ye have seen with your father.

(NNT): I speak what I have seen with the Father; and ye accordingly do what ye have seen with your father. *(Notes: "With your father;" literally "with the father." This last would imply an ironical allusion to Satan.)*

(JMT): "I speak of what I have seen with my Father, and you act as you have learned from your father."

(WNT): "The words I speak are those I have learnt in the presence of the Father. Therefore you also should do what you have heard from your father." *(Notes: "Learnt;" literally means "seen.")*

(Comp): The Twentieth Century New Testament reads: "I tell you what I have myself seen in the presence of my Father; and you, in the same way, do what you have learnt from your father."

John 8:39

(A.V.): They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

(SNT): They answered, and said to him: Our father is Abraham. Jesus said to them: If ye were children of Abraham, ye would do the works of Abraham.

(NNT): They answered and said to him, Abraham is our father. Jesus saith to them, If ye were Abraham's children, ye would do the works of Abraham.

(JMT): They answered him, "Abraham is our fath-

er." "If you are Abraham's children," said Jesus, "then do as Abraham did;"

(WNT): "Our father is Abraham," they said. "If you were Abraham's children," replied Jesus, "it is Abraham's deeds that you would be doing."

(Comp): The Ferrar Fenton Translation reads: They retorted, and said to Him, "Our father is Abraham." "If you were children of Abraham," Jesus remarked, "you would continue the works of Abraham."

John 8:40

(A.V.): But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

(SNT): But now ye seek to kill me, a man who hath told you the truth, which I have heard from God: this did not Abraham.

(NNT): But now ye seek to kill me, a man that hath spoken to you the truth, which I heard from God; this did not Abraham.

(JMT): "but now you want to kill me—to kill a man who has told you the truth, the truth I have learned from God. Abraham did not do that."

(WNT): "But, in fact, you are longing to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do that."

John 8:41

(A.V.): Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

(SNT): But ye do the works of your father. They say to him: We are not [the offspring] of whoredom; we have one Father, God.

(NNT): Ye do the works of your father. They said to him, We were not born of fornication; we have one Father, God.

(JMT): "You do the deeds of your father." They said to him, "We are no bastards: we have one father, even God."

(WNT): "You are doing the deeds of your father." "We," they replied, "are not illegitimate children. We have one Father, namely God."

(Comp): The Pharisees loved to scurry under cover of the undemonstrated spiritual fact, voiced by Isaiah 63:16, which reads: "Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting."

John 8:42

(A.V.): Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

(SNT): Jesus said to them: If God were your Father, ye would love me; for I proceeded and came from God: I did not come of my own accord, but he sent me.

(NNT): Jesus said to them, If God were your Father, ye would love me; for from God I proceeded forth and am come; neither came I of myself, but he sent me.

(JMT): Said Jesus, "If God were your father, you would love me, for I came here from God; I did not come of my own accord, I was sent by him."

(WNT): "If God were your Father," said Jesus, "you would love me; for it is from God that I came and I am now here. I have not come of myself, but *He* sent me."

John 8:43

(A.V.): Why do ye not understand my speech? *even* because ye cannot hear my word.

(SNT): Why do ye not understand my speech? It is because ye cannot hear my speech.

(NNT): Why do ye not understand my language? It is because ye cannot listen to my word.

(JMT): "Why do you not understand my speech? Because you are unable to listen to what I am saying."

(WNT): "How is it you do not understand me when I speak? It is because you cannot bear to listen to my words."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:43.

John 8:44

(A.V.): Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

(SNT): Ye are of your father, the calumniator; and

the lust of your father ye are disposed to do. He was from the beginning a manslayer, and abode not in the truth; for the truth is not in him, and when he speaketh a lie he speaketh from himself, for he is a liar, and the father of it.

(NNT): Ye are of your father the Devil, and what your father desireth ye are ready to do. He was a murderer from the beginning; and he abideth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh from his own nature; for he is a liar, and the father of it.

(JMT): "You belong to your father the devil, and you want to do what your father desires; he was a slayer of men from the very beginning, and he has no place in the truth because there is no truth in him: when he tells a lie, he is expressing his own nature, for he is a liar and the father of lies."

(WNT): "The father whose sons you are is the Devil; and you desire to do what gives him pleasure. *He* was a murderer from the beginning, and does not stand firm in the truth—for there is no truth in him. Whenever he utters his lie, he utters it out of his own store; for he is a liar, and the father of lies. *(Notes: "Does not stand;" other versions give 'did not stand.' "In the truth;" or 'by (or, with) the truth.' "Out of his own store;" meaning 'in accordance with his own nature.' "Of lies;" literally 'of it.')*

(Comp): The Twentieth Century New Testament reads: "As for you, you are children of your father the Devil, and you are determined to

do what your father loves to do. He was a murderer from the first, and did not stand by the truth, because there is no truth in him. Whenever he lies, he does what is natural to him; because he is a liar, and the father of lying."

In the Greek, the term "devil" carries the meaning of a "traducer", or one who wilfully misrepresents the facts; while in the Hebrew it emphasizes the malice which motivates the deception. The term "Satan" in the Hebrew carries the sense of "opposition", "withstanding"; in the Greek it adds the explanatory sense of "accusing"—falsely.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:44.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 8:44.

John 8:45

(A.V.): And because I tell *you* the truth, ye believe me not.

(SNT): But me, because I speak the truth, ye believe me not.

(NNT): But because I speak the truth, ye believe me not.

(JMT): "It is because I tell the truth, that you do not believe me."

(WNT): "But because I speak the truth, you do not believe me." *(Notes: "speak;" or "tell," or "say;" but the Greek verbs that correspond to these three English verbs are not always used with exactly the same shades of meaning as the latter.)*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:45.

John 8:46

(A.V.): Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

(SNT): Which of you convicteth me of sin? And if I speak the truth, why do ye not believe me?

(NNT): Which of you convicteth me of sin? If I speak truth, why do ye not believe me?

(JMT): "Which of you can convict me of sin? If I tell the truth why do you not believe me?"

(WNT): "Which of *you* convicts me of sin? If I speak the truth, why do you not believe me?" *(Notes: "which of you convicts;" the "you" here is apparently emphatic, as the "you" of the last clause of the verse undoubtedly is. The whole verse is a homethrust.)*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:46.

John 8:47

(A.V.): He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

(SNT): He that is of God, heareth the words of God. Therefore ye do not hear, because ye are not of God.

(NNT): He that is of God heareth God's words; for this cause ye do not hear, because ye are not of God.

(JMT): "He who belongs to God listens to the words of God; you do not listen to them, because you do not belong to God."

(WNT): "He who is a child of God listens to God's words. You do not listen to them: and why? It is because you are not God's children."

(Comp): The Ferrar Fenton Translation reads: "Whoever is attracted by God, listens to the thoughts of God; for this reason you do not listen, because you are not in harmony with God."

John 8:48

(A.V.): Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

(SNT): The Jews answered, and said to him: Did we not well say, that thou art a Samaritan, and hast a demon?

(NNT): The Jews answered and said to him, Say we not well, that thou art a Samaritan, and hast a demon?

(JMT): The Jews retorted, "Are we not right in saying you are a Samaritan, you are mad?"

(WNT): "Are we not right," answered the Jews, "in saying that you are a Samaritan and are possessed by a demon?"

(Comp): The Samaritan's claim regarding the mount of revelation was opposed to the Jews' conviction that Mount Zion was the place where Moses received the law. This counter-claim appeared to the Jews as a vicious thrust at the unity of Judaism; and they, of course, believed that it was motivated by "Satan". Hence every Samaritan was considered, by virtue of his attitude on this question, as be-

ing outside the pale of God's care, and therefore under the influence of evil or mesmerism.

John 8:49

(A.V.): Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

(SNT): Jesus said to them: I have no demon: but I honor God; and ye contemn me.

(NNT): Jesus answered, I have not a demon, but I honor my Father, and ye dishonor me.

(JMT): Jesus replied, "I am not mad: I honour my Father and you dishonour me."

(WNT): "I am not possessed by a demon," replied Jesus. "On the contrary I honour my Father, and you dishonour me."

John 8:50

(A.V.): And I seek not mine own glory: there is one that seeketh and judgeth.

(SNT): But I seek not my own glory: there is one that seeketh [it], and judgeth.

(NNT): But I seek not my own glory; there is one that seeketh and judgeth.

(JMT): "However, I do not aim at my own credit; there is One who cares for my credit, and he is judge."

(WNT): "I, however, am not aiming at glory for myself: there is One who aims at glory for me—and who judges."

John 8:51

(A.V.): Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

(SNT): Verily, verily, I say to you: He that keepeth my word, will never see death.

(NNT): Truly, truly do I say to you, If any one keep my word, he will never see death.

(JMT): "Truly, truly I tell you, if anyone holds to what I say, he will never see death."

(WNT): "In most solemn truth I tell you that if any one shall have obeyed my teaching he shall in no case ever see death."

(Comp): The Ferrar Fenton Translation reads: "I tell you most assuredly that if a man holds on to My message, he will by no means see death for ever."

The Twentieth Century New Testament reads: "In truth I tell you, if any one lays my Message to heart, he will never really die."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:51.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 8:51.

John 8:52

(A.V.): Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

(SNT): The Jews say to him: Now we know, that thou hast a demon. Abraham is dead, and the prophets; yet thou sayest: He that keepeth my word, will never taste death.

(NNT): The Jews said to him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If any one keep my word, he will never taste of death.

(JMT): The Jews said to him, "Now we are sure you are mad. Abraham is dead, and so are all the prophets; and you declare, 'If anyone holds to what I say, he will never taste death'!"

(WNT): "Now," exclaimed the Jews, "we know that you are possessed by a demon. Abraham died, and so did the Prophets, and yet *you* say, 'If any one shall have obeyed my teaching, he shall in no case ever taste death.'"

(Comp): The Pharisees are referring to Zechariah 1:5: "Your fathers, where *are* they? and the prophets, do they live for ever?"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:52.

John 8:53

(A.V.): Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

(SNT): Art thou greater than our father Abraham who is dead, or than the prophets who died? What dost thou make thyself?

(NNT): Art thou greater than our father Abraham, who died? The prophets also died. Whom dost thou make thyself?

(JMT): "Are you greater than our father Abraham? He is dead, and the prophets are dead. Who do you claim to be?"

(WNT): "Are you really greater than our forefather Abraham? For he died. And the prophets died. Who do you make yourself out to be?"

John 8:54

(A.V.): Jesus answered, If I honour myself, my honour is nothing: it is my Father than honoureth me; of whom ye say, that he is your God:

(SNT): Jesus said to them: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom ye say, He is our God.

(NNT): Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom ye say, He is our God:

(JMT): Jesus replied, "Were I to glorify myself, my glory would be nothing; it is my Father who glorifies me; you say 'He is our God,'"

(WNT): "Were I to glorify myself," answered Jesus, "I should have no real glory. There is One who glorifies me—namely my Father, who you say is your God."

John 8:55

(A.V.): Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

(SNT): And ye know him not. But I know him; and if I should say, I know him not, I should be a liar, like you: but I do know him, and I observe his word.

(NNT): yet ye know him not; but I know him. And if I should say, I know him not, I should be a liar like you. But I know him, and keep his word.

(JMT): "but you do not understand him. I know him. Were I to say, 'I do not know him,' I would be a liar like yourselves; but I do know him and I hold to his word."

(WNT): "You do not know Him, but I know Him perfectly; and were I to deny my knowledge of Him, I should resemble you, and be a liar. On the contrary I do know Him, and I obey His commands."

John 8:56

(A.V.): Your father Abraham rejoiced to see my day: and he saw *it,* and was glad.

(SNT): Abraham your father desired to see my day: and he saw it, and rejoiced.

(NNT): Your father Abraham exulted that he might see my day; and he saw it, and was glad.

(JMT): "Your father Abraham exulted that he was to see my Day: he did see it and he rejoiced."

(WNT): "Abraham your forefather exulted in the hope of seeing my day: and he saw it, and was glad." *(Notes: "In the hope of seeing;" literally 'in order to see,' as though the longing and the hope hastened the event. "My day;" perhaps the day of the Redeemer's kingly triumph over all evil rather than that of His birth or even that of His death.)*

John 8:57

(A.V.): Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

(SNT): The Jews say to him: Thou art not yet fifty years old, and hast thou seen Abraham?

(NNT): The Jews therefore said to him, Thou are not

yet fifty years old, and hast thou seen Abraham?

(JMT): Then said the Jews to him, "You are not fifty years old, and Abraham has seen you?"

(WNT): "You are not yet fifty years old," cried the Jews, "and have you seen Abraham?"

(Comp): From an old Latin manuscript discovered in the early '90's, we get this translation: "Thou art not fifty years old and hath Abraham seen thee?"

John 8:58

(A.V.): Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

(SNT): Jesus said to them: Verily, verily, I say to you, That before Abraham existed, I was.

(NNT): Jesus said to them, Truly, truly do I say to you, From before Abraham was, I have been. *(Notes: "I have been;" otherwise "I have been He;" otherwise "I am.")*

(JMT): "Truly, truly I tell you," said Jesus, "I have existed before Abraham was born."

(WNT): "In most solemn truth," answered Jesus, "I tell you that before Abraham came into existence, I am."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 8:58.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 8:58.

John 8:59

(A.V.): Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple,

going through the midst of them, and so passed by.

(SNT): And they took up stones to stone him. But Jesus concealed himself, and went out of the temple, and passed along among them, and went away.

(NNT): They therefore took up stones to throw at him; but Jesus concealed himself, and went out of the temple.

(JMT): At this they picked up stones to throw at him, but Jesus concealed himself and made his way out of the temple.

(WNT): Thereupon they took up stones with which to stone Him, but He hid Himself and went away out of the Temple. *(Notes: "Temple;" other versions add "and going through the midst of them He went His way, and so passed by.")*

(Comp): The law concerning blasphemy is found in Leviticus 24:15, 16, and reads: "And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. (16) And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land when he blasphemeth the name *of the Lord,* shall be put to death." That the text of verse 58 was not "blasphemy" was made evident by Jesus' immediate demonstration recorded in this verse.

CHAPTER IX

John 9:1

(A.V.): And as *Jesus* passed by, he saw a man which was blind from *his* birth.

(SNT): And while passing , he saw a man blind from his mother's womb.

(NNT): And as he was passing along, he saw a man who had been blind from his birth.

(JMT): As he passed along he saw a man who had been blind from his birth;

(WNT): As He passed by, He saw a man who had been blind from his birth. *(Notes: "As He passed by;" or "On one occasion as He passed along" (through the streets of Jerusalem).)*

John 9:2

(A.V.): And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

(SNT): And his disciples asked him, and said: Our Rabbi, who sinned, this man or his parents, that he was born blind?

(NNT): And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he was born blind?

(JMT): and his disciples asked him, "Rabbi, for whose sin—for his own or for his parents'—was he born blind?"

(WNT): So His disciples asked Him, "Rabbi, who sinned—this man or his parents—that he was born blind?"

(Comp): The Pharisees taught, in their Talmud, that all sickness was the result of immorality, and that causation existed in both heredity and prenatalism. They claimed that it was only natural that sin should make one blind physically, since the selfsame sin had resulted already in making mankind blind to the supposed need of that uncanny system of traditional worship—the law of the Talmud! Thus did the "elders" place upon men's shoulders "burdens grievous to be borne". The disciples were brought up in the atmosphere of this reasoning, though they had never become a part of it.

John 9:3

(A.V.): Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

(SNT): Jesus said to them: Neither did he sin, nor his parents; but that the works of God might be seen in him.

(NNT): Jesus answered, Neither did this man sin, nor his parents; but that the works of God might be made manifest in him.

(JMT): Jesus replied, "Neither for his own sin nor for his parents'—it was to let the work of God be illustrated in him."

(WNT): "Neither he nor his parents sinned," answered Jesus, "but he was born blind in order that God's mercy might be openly shown in him." *(Notes: "God's mercy;" literally 'the works of God.')*

John 9:4

(A.V.): I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

(SNT): I must work the works of him that sent me, while it is day; the night cometh, in which no one can work.

(NNT): We must work the works of him that sent me, while it is day; the night is coming, when no one can work.

(JMT): "While daylight lasts, we must be busy with the work of God: night comes, when no one can do any work."

(WNT): "We must do the works of Him who sent me while there is daylight. Night is coming on, when no one can work."

John 9:5

(A.V.): As long as I am in the world, I am the light of the world.

(SNT): So long as I am in the world, I am the light of the world.

(NNT): As long as I am in the world, I am the light of the world.

(JMT): "When I am in the world, I am light for the world."

(WNT): "When I am in the world, I am the Light of the world." *(Notes: "The Light of the world;" that is the sun in the world's sky.)*

John 9:6

(A.V.): When he had thus spoken, he spat on the ground, and made clay of the spittle, and he

anointed the eyes of the blind man with the clay,

(SNT): And having spoken thus, he spit on the ground, and made mud with the spittle, and spread it on the eyes of the blind man;

(NNT): Having thus spoken, he spat on the ground, and made clay with the spittle, and anointed his eyes with the clay,

(JMT): With these words he spat on the ground and made clay with the saliva, which he smeared on the man's eyes,

(WNT): After thus speaking, He spat on the ground, and then, kneading the dust and spittle into clay, He smeared the clay over the man's eyes

John 9:7

(A.V.): And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

(SNT): and said to him: Go, wash in the baptistery of Siloam. And he went, and washed, and came away seeing.

(NNT): and said to him, Go, wash in the pool of Siloam; (which is, when translated, Sent.) He went away therefore, and washed, and came seeing.

(JMT): saying, "Go and wash them in the pool of Siloam" (Siloam meaning 'sent'). So off he went and washed them, and went home seeing.

(WNT): and said to him, "Go and wash in the pool of Siloam"—the name means 'Sent.' So he went and washed his eyes, and returned able to see. *(Notes: "Returned;" or "came home." He had probably been sitting at his own door when Jesus (verse 1) passed by.)*

(Comp): During the early Christian days, this demonstration was held to be symbolical of the healing of the Gentile world, for it, too, had been blind from its birth. They recalled that, as Naaman had been sent to wash in the waters of Jordan, so this man, being blind in another sense, had need of washing in the waters of Siloam. In the mind of the Jew, the Naaman incident had resolved itself into a fixed conviction that the Gentiles must be washed in the waters of Jordan, which meant, to them, the waters of Judaism. The early Christians took issue with them, and pointed to the healing of the blind man as evidence that true healing must be wrought only through Christ, Truth, and obedience. This "obedience" was involved in the meaning of Siloam. A recently discovered papyrus gives support to this point of view and reads as follows: "The pool of Siloam is the Church; the waters are the waters of holy baptism." This papyrus was written about 500 A. D., by an expositor.

The pool of Siloam is mentioned four times in the Bible. Josephus claimed that it was at the north of the Tyropœon ravine, which would lead to the acceptance of the present *Birket Silwan* as the selfsame Siloam. This

reservoir receives its water from the Fountain of the Virgin, a spring some distance away. A tunnel was cut, during the time of Hezekiah, from this spring to Siloam. During the early Christian period, a church was built over this pool, the latter being 75 feet from east to west and 71 feet from north to south. Practically all of it has been cut out of solid rock. Its waters, originally, were considered very good; they were used during the early centuries for healing, a custom which was founded upon this incident of the blind man. It is now filled with rubbish and unfit for any use.

John 9:8

(A.V.): The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

(SNT): And his neighbors, and they by whom he had before been seen begging, said: Is not this he, who sat and begged?

(NNT): The neighbors therefore, and they who before had seen him as a beggar, said, Is not this he that sits and begs?

(JMT): Whereupon the neighbours and those to whom he had been a familiar sight as a beggar, said, "Is this not the man who used to sit and beg?"

(WNT): His neighbours, therefore, and the other people to whom he had been a familiar object because he was a beggar, began asking, "Is not this the man who used to sit and beg?"

(Comp): Of only passing interest, perhaps, is the traditional formula which these mendicants used when begging. There were possibly slight variations in their petitions, but they generally followed this trend: "O tender hearted, by me gain merit, to thine own benefit."

John 9:9

(A.V.): Some said, This is he: others *said,* He is like him: *but* he said, I am *he.*

(SNT): Some said, It is he: and others said, No; but he is very like him. But he said: I am he.

(NNT): Some said, This is he. Others said, No, but he is like him. He said, I am he.

(JMT): Some said, "It is"; others said, "No, but it is like him." He said, "I am the man."

(WNT): "Yes, it is," replied some of them. "No, it is not," said others, "but he is like him." His own statement was, "I am the man."

John 9:10

(A.V.): Therefore said they unto him, How were thine eyes opened?

(SNT): And they said to him: How were thy eyes opened?

(NNT): They said therefore to him, How then were thine eyes opened?

(JMT): So they asked him, "How were your eyes opened?"

(WNT): "How then were your eyes opened?" they asked. *(Notes: "asked;" the tense (imperfect) seems to imply that more than one pressed him with the question.)*

John 9:11

(A.V.): He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

(SNT): He answered, and said to them: A man whose name is Jesus, made mud and spread it on my eyes, and said to me, Go, wash in the waters of Siloam. And I went, and washed, and my sight was restored.

(NNT): He answered, The man who is called Jesus made clay and anointed my eyes, and said to me, Go to Siloam, and wash. I went therefore and washed, and received sight.

(JMT): He replied, "The man they call Jesus made some clay and smeared my eyes with it and told me, 'Go and wash them in Siloam'; so I went and washed them, and I got my sight."

(WNT): "He whose name is Jesus," he answered, "made clay and smeared my eyes with it, and then told me to go to Siloam and wash. So I went and washed and obtained sight."

John 9:12

(A.V.): Then said they unto him, Where is he? He said, I know not.

(SNT): They said to him: Where is he? He said to them: I know not.

(NNT): And they said to him, Where is that man? He saith, I do not know.

(JMT): "Where is he?" they asked; he answered, "I do not know."

(WNT): "Where is he?" they inquired, but the man did not know.

John 9:13

(A.V.): They brought to the Pharisees him that aforetime was blind.

(SNT): And they brought him that had been blind, before the Pharisees.

(NNT): They bring to the Pharisees him who had once been blind.

(JMT): They brought him before the Pharisees, this man who had once been blind.

(WNT): They brought him to the Pharisees—the man who had been blind.

John 9:14

(A.V.): And it was the sabbath day when Jesus made the clay, and opened his eyes.

(SNT): Now it was on the sabbath that Jesus made the mud, and opened his eyes.

(NNT): And the day on which Jesus made the clay and opened his eyes was the sabbath.

(JMT): Now it was on the sabbath day that Jesus had made clay and opened his eyes.

(WNT): Now the day on which Jesus made the clay and opened the man's eyes was the Sabbath.

(Comp): In the story of the blind man, we do not read that he was begging when Jesus and his disciples came upon him. It was Sunday and the rabbinic law prohibited the act of begging on the Sabbath; however, the mendicant occupied his usual place and received the commiseration of the larger crowds passing

into the Temple. He regarded the sympathy of the throngs and the publicity gained as distinct assets in his calling. These compensated him for his losses in collections which would have been much greater but for this rabbinic law.

John 9:15

(A.V.): Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

(SNT): And again the Pharisees asked him: How was thy sight restored? And he said to them: He put mud upon my eyes, and I washed, and my sight was restored.

(NNT): Again therefore the Pharisees also asked him how he received his sight. He said to them, He put clay on my eyes, and I washed them, and I see.

(JMT): So the Pharisees asked him again how he had regained his sight, and he told them, "He smeared some clay on my eyes, and I washed them, and now I can see."

(WNT): So the Pharisees renewed their questioning as to how he had obtained his sight. "He put clay on my eyes," he replied, "and I washed, and now I can see."

(Comp): Edersheim gives the verb "receive" this translation: "recovered".

John 9:16

(A.V.): Therefore said some of the Pharisees, This man is not of God, because he keepeth not

the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

(SNT): And some of the Pharisees said: This man is not of God, for he doth not observe the sabbath. But others said: How can a man that is a sinner, work these signs? And there was a division among them.

(NNT): Therefore some of the Pharisees said, This man is not from God, because he keepeth not the sabbath. Others said, How can a man that is a sinner do such signs? And there was a division among them.

(JMT): Then said some of the Pharisees, "This man is not from God, for he does not keep the sabbath"; others said, "How can a sinner perform such Signs?" They were divided on this.

(WNT): This led some of the Pharisees to say, "That man has not come from God, for he does not keep the Sabbath." "How is it possible for a bad man to do such miracles?" argued others. And there was a division among them. *(Notes: "That man;" "This man" would naturally mean "the man here present who says he was blind." "A bad man;" literally 'a man a sinner.')*

(Comp): The Pharisees felt that they had ample grounds, according to the Talmud, to file criminal charges against the Master for his work on the Sabbath day. First, he had made clay; next, he had applied it; and, lastly, he had charged the man to wash. Did not the

"traditional law" thoroughly cover all this and vastly more? Did not their point of view also falsely interpret the significance of just what Jesus was really doing?

John 9:17

(A.V.): They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

(SNT): They say again to the blind man: What sayest thou of him, seeing he hath opened thy eyes? He said to them: I say, that he is a prophet.

(NNT): They say therefore to the blind man again, What dost thou say of him for having opened thine eyes? And he said, He is a prophet.

(JMT): So they asked the blind man once more, "What have you to say about him, for opening your eyes?" The man replied, "I say he is a prophet."

(WNT): So again they asked the once blind man, "What is your account of him?—for he opened your eyes." "He is a Prophet," he replied.

John 9:18

(A.V.): But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

(SNT): And the Jews would not believe concerning him, that he had been blind, and recovered sight, until they called the parents of him who recovered sight.

(NNT): The Jews therefore did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

(JMT): Now the Jews would not believe he had been born blind and had regained his sight, till they summoned the parents of the man who had regained his sight

(WNT): The Jews, however, did not believe the statement concerning him—that he had been blind and had obtained his sight—until they called his parents

John 9:19

(A.V.): And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

(SNT): And they asked them: Is this your son, of whom ye say that he was born blind? And how doth he now see?

(NNT): And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

(JMT): and asked them, "Is this your son, the son you declare was born blind? How is it that he can see now?"

(WNT): and asked them, "Is this your son, who you say was born blind? How is it then that he can now see?"

John 9:20

(A.V.): His parents answered them and said, We know that this is our son, and that he was born blind:

(SNT): And his parents answered and said: We know that this is our son, and that he was born blind;

(NNT): His parents answered and said, We know that this is our son, and that he was born blind;

(JMT): His parents answered, "This is our son, and he was born blind; we know that."

(WNT): "We know," replied the parents, "that this is our son and that he was born blind;"

John 9:21

(A.V.): But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

(SNT): but how he now seeth, or who opened his eyes, we know not. He hath come to his years, ask him; he will speak for himself.

(NNT): but by what means he now seeth, we know not; or who opened his eyes, we know not; ask him, he is of age; he will speak for himself.

(JMT): "But how he can see to-day, we do not know, nor do we know who opened his eyes. Ask himself; he is of age, he can speak for himself."

(WNT): "but how it is that he can now see or who has opened his eyes we do not know. Ask him himself; he is of full age; he himself will give his own account of it."

John 9:22

(A.V.): These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

(SNT): These things said his parents, because they feared the Jews: for the Jews had decided, that if any one should confess him to be Messiah, they would expel him from the synagogue.

(NNT): This his parents said, because they feared the Jews. For the Jews had already agreed, that if any one should acknowledge him as the Christ, he should be put out of the synagogue.

(JMT): (His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed him to be Christ should be excommunicated.)

(WNT): Such was their answer, because they were afraid of the Jews; for the Jews had already settled among themselves that if any one should acknowledge Jesus as the Christ, he should be excluded from the synagogue.

(Comp): The threat of excommunication from the synagogue held great terrors for the Jew. To perpetuate this fear the Pharisees pointed to a long list of former instances in which the lost ones had suffered all sorts of punishment—which punishment was always attributed to their excommunication. This suffering, however, was not the result of the loss of the temple services, but rather of the mal-

practice of the body politic. The excommunication, which was performed in public, was accompanied by a curse and a fearful blare and blast of horns. The unfortunate one was then considered as "dead". He neither studied, ate, nor conversed with the members in good standing.

John 9:23

(A.V.): Therefore said his parents, He is of age; ask him.

(SNT): For this reason his parents said, He hath come to his years, ask him.—

(NNT): Therefore his parents said, He is of age; ask him.

(JMT): (That was why the man's parents said, "He is of age, ask himself.")

(WNT): That was why his parents said, "He is of full age: ask him himself."

John 9:24

(A.V.): Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

(SNT): And they called a second time the man who had been blind, and said to him: Give glory to God; for we know that this man is a sinner.

(NNT): They therefore called a second time the man that had been blind, and said to him, Give glory to God; we know that this man is a sinner. *(Notes: "Give glory to God." This seems to be a form of adjuration, denoting here, that the blind man ought to confess the truth, that a sabbath-breaker could not have restored his sight.)*

(JMT): So the man born blind was summoned a second time, and told, "Now give God the praise; this man, we know quite well, is only a sinner."

(WNT): A second time therefore they called the man who had been blind, and said, "Give God the praise: we know that that man is a sinner."

(Comp): Back of this warning—"Give God the praise" —there was a sinister threat, for they were referring to the well known incident found in this passage from Joshua 7:16, 18-25, which reads: (16) "So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: (18) And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. (19) And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me. (20) And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: (21) When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it. (22) So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent,

and the silver under it. (23) And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. (24) And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. (25) And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."

The plight of the blind man was somewhat similar to that of Achan. By acknowledging the healing Christ, the blind man was robbing the priesthood of its prestige, power, and authority,—possessions which might well be called "the spoils of Israel". Achan, a thief, was cast out and suffered at the hands of the Mosaic law. The blind man, healed, being a stumbling block to Phariseeism, was cast out and suffered at the hands of "traditional law".

John 9:25

(A.V.): He answered and said, Whether he be a sinner *or no,* I know not: one thing I know, that, whereas I was blind, now I see.

(SNT): He replied, and said to them: Whether he is a sinner, I know not; but, one thing I know, that I was blind, and lo, now I see.

(NNT): He therefore answered, Whether he is a sinner, I know not; one thing I know, that, whereas I was blind, now I see.

(JMT): To which he replied, "I do not know whether he is a sinner; one thing I do know, that once I was blind and now I can see."

(WNT): "Whether he is a sinner or not, I do not know," he replied; "one thing I know—that I was once blind and that now I can see."

(Comp): An old Syrian manuscript gives this translation: "He was blind and because of him, lo! I see."

John 9:26

(A.V): Then said they to him again, What did he to thee? how opened he thine eyes?

(SNT): They said to him again: What did he to thee? How did he open thy eyes?

(NNT): They said to him, What did he do to thee? How did he open thine eyes?

(JMT): "What did he do to you?" they repeated; "How did he open your eyes?"

(WNT): "What did he do to you?" they asked; "how did he open your eyes?"

John 9:27

(A.V.): He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

(SNT): He said to them: I have told you, and ye did not hear. Why would ye hear again? Do ye also wish to become his disciples?

(NNT): He answered them, I have already told you, and ye did not hear; why would ye hear it again? Are ye also inclined to become his disciples?

(JMT): He retorted, "I have told you that already, and you would not listen to me. Why do you want to hear it over again? Do you want to be disciples of his?"

(WNT): "I have told you already," he replied, "and you did not listen to me. Why do you want to hear it again? Do you also mean to be disciples of his?"

John 9:28

(A.V.): Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

(SNT): But they reproached him, and said to him: Thou art his disciple, but we are the disciples of Moses.

(NNT): They reviled him, and said, Thou art his disciple; but we are disciples of Moses.

(JMT): Then they stormed at him: "You are his disciple, we are disciples of Moses!"

(WNT): Then they railed at him, and said, "You are that man's disciple, but we are disciples of Moses."

(Comp): The Pharisees perpetuated their hold upon the people by constantly claiming "we are Moses' disciples". Their system of observing and interpreting the Mosaic law was outlined and set forth in the Talmud, the study and mastery of which constituted their standard of scholarship and plan of salvation.

John 9:29

(A.V.): We know that God spake unto Moses: *as for* this *fellow,* we known not from whence he is.

(SNT): And we know that God conversed with Moses; but as for this man, we know not whence he is.

(NNT): We know that God hath spoken to Moses; but as for this man, we know not whence he is.

(JMT): "We know God spoke to Moses, but we do not know where this fellow comes from."

(WNT): "We know that God spoke to Moses; but as for this fellow we do not know where he comes from." *(Notes: "Spoke." In the Greek the tense is the perfect.)*

John 9:30

(A.V.): The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

(SNT): The man replied and said to them: In this therefore is [something] to be admired, that ye know not whence he is, and yet he hath opened my eyes.

(NNT): The man answered and said to them, Why, herein is a marvellous thing, that ye know not whence he is, and yet he opened my eyes.

(JMT): The man replied to them, "Well, this is astonishing! You do not know where he comes from, and yet he has opened my eyes!"

(WNT): "Why, this is marvellous!" the man replied; "you do not know where he comes from, and yet he has opened my eyes!"

John 9:31

(A.V.): Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

(SNT): Now we know, that God heareth not the voice of sinners; but him that feareth him, and doeth his pleasure, him he heareth.

(NNT): We know that God heareth not sinners; but if any one is a worshipper of God, and doeth his will, him he heareth.

(JMT): "God, we know, does not listen to sinners; he listens to anyone who is devout and who obeys his will."

(WNT): "We know that God does not listen to bad people, but that if any one is a God-fearing man and obeys Him, to him He listens."

(Comp): These very Pharisees had been dinging into the ears of this type of worshiper, those words he was so aptly quoting now. There are many such passages in the Old Testament and some of them are given here. Job 27:8, 9: "For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul? (9) Will God hear his cry when trouble cometh upon him?" Job 35:12: "There they cry, but none giveth answer, because of the pride of evil men." Psalms 66: 18: "If I regard iniquity in my heart, the Lord will not hear *me*:" Proverbs 1:28: "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:" Proverbs 15:29: "The

LORD *is* far from the wicked: but he heareth the prayer of the righteous." Proverbs 28:9: "He that turneth away his ear from hearing the law, even his prayer *shall be* abomination." Isaiah 1:15: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

John 9:32

(A.V.): Since the world began was it not heard that any man opened the eyes of one that was born blind.

(SNT): Never hath it been heard, that any one opened the eyes of one born blind.

(NNT): Since the world began, it was never heard that any one opened the eyes of a man born blind.

(JMT): "It is unheard of, since the world began, that anyone should open a blind man's eyes."

(WNT): "From the beginning of the world such a thing was never heard of as that any one should open the eyes of a man blind from his birth." *(Notes: "from the beginning of the world;" literally 'from the age.')*

John 9:33

(A.V.): If this man were not of God, he could do nothing.

(SNT): If this man were not of God, he could not do this thing.

(NNT): If this man were not from God, he could do nothing.

(JMT): "If this man were not from God, he could do nothing."

(WNT): "Had that man not come from God, he could have done nothing."

John 9:34

(A.V.): They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

(SNT): They replied, and said to him: Thou wast wholly born in sins; and dost thou teach us? And they expelled him.

(NNT): They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

(JMT): They retorted, "And so you would teach us —you, born in utter depravity!" Then they expelled him.

(WNT): "You," they replied, "were wholly begotten and born in sin, and do *you* teach *us?*" And they put him out of the synagogue.

John 9:35

(A.V.): Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

(SNT): And Jesus heard that they had expelled him; and he found him, and said to him: Believest thou on the Son of God?

(NNT): Jesus heard that they had cast him out; and he found him, and said, Dost thou believe in the Son of man?

(JMT): Jesus heard that they had expelled him, and on meeting him he said, "You believe in the Son of man?"

(WNT): Jesus heard that they had done this. So having found him, He asked him, "Do you believe in the Son of God?" *(Notes: "Son of God;" other versions use this form, "Son of Man.")*

John 9:36

(A.V.): He answered and said, Who is he, Lord, that I might believe on him?

(SNT): And he that was healed, answered and said: My Lord, who is he, that I may believe on him?

(NNT): He answered and said, And who is he, Lord, that I may believe in him?

(JMT): "Who is that, sir?" said the man, "tell me, that I may believe in him."

(WNT): "Who is He, Sir?" replied the man. "Tell me, so that I may believe in Him."

John 9:37

(A.V.): And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

(SNT): Jesus said to him: Thou hast seen him, and it is he that talketh with thee.

(NNT): Jesus said to him, Thou hast both seen him, and it is he that talketh with thee.

(JMT): "You have seen him," Jesus said, "he is talking to you."

(WNT): "You have seen Him," said Jesus; "and not only so: He is now speaking to you."

John 9:38

(A.V.): And he said, Lord, I believe. And he worshipped him.

(SNT): And he said: My Lord, I believe: and he fell down, and worshipped him.—

(NNT): And he said, I believe, Lord; and he prostrated himself before him.

(JMT): He said, "I do believe, Lord"—and he worshipped him.

(WNT): "I believe, Sir," he said. And he threw himself at His feet.

(Comp): The Greek word translated here as "worship", was uniformly used by St. John in all of his writings to imply *divine* worship, or, the recognition of spiritual being.

John 9:39

(A.V.): And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

(SNT): And Jesus said: For the judgment of this world, have I come; that they who see not, might see; and that they who see, might become blind.

(NNT): And Jesus said, For judgment came I into this world; that they who see not might see, and that they who see might become blind.

(JMT): Then said Jesus, "It is for judgment that I have come into this world, to make the sightless see, to make the seeing blind."

(WNT): "I came into this world," said Jesus, "to judge men, that those who do not see may see, and that those who do see may become blind."

John 9:40

(A.V.): And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

(SNT): And [some] of those Pharisees who were with him, heard these things; and they said to him: How? Are we also blind?

(NNT): Some of the Pharisees who were with him heard this, and said to him, Are we also blind?

(JMT): On hearing this the Pharisees who were beside him asked, "And are we blind?"

(WNT): These words were heard by those of the Pharisees who were present, and they asked Him, "Are *we* also blind?"

John 9:41

(A.V.): Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

(SNT): Jesus said to them: If ye were blind, ye would be without sin; but now ye say, We see; therefore your sin is established.

(NNT): Jesus said to them, If ye were blind, ye would not have sin; but now ye say, We see. Your sin remaineth.

(JMT): Jesus replied, "If you were blind, you would not be guilty; but, as it is, you claim to have sight—and so your sin remains."

(WNT): "If you were blind," answered Jesus, "you would have no sin; but as a matter of fact you boast that you see. So your sin remains!"
(Notes: "If you were....you would have;" or 'If you had been....you would have had.')

CHAPTER X

John 10:1

(A.V.): Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

(SNT): Verily, verily, I say to you, That he who doth not enter by the door into the fold of the flock, but climbeth up in some other place, he is a thief and a robber.

(NNT): Truly, truly do I say to you, He that entereth not through the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber;

(JMT): "Truly, truly I tell you, he who does not enter the sheepfold by the gate but climbs up somewhere else, he is a thief and a robber;"

(WNT): "In most solemn truth I tell you that the man who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber."

(Comp): The word "door" in both Hebrew and Greek, means "opening" or "entrance", whether used literally or figuratively. The sheepfold was an enclosure walled high with stones and covered with thorns. It housed many different groups or "folds" of sheep, and had no roof, and but one entrance. At the close of day the shepherd turned his flock into this

fold, and committed them to the care of the porter, or night watchman. In the morning, the shepherd returned, called his own sheep and went forth to the "green pastures". The Pharisees claimed that Moses was the first great shepherd. In view of this, Jesus' words (Matthew 23:1, 2) throw some light upon the "thieves and robbers", though his words are not restricted, of course, to this application. "Then spake Jesus to the multitude, and to his disciples, (2) Saying, The scribes and the Pharisees sit in Moses' seat:"

John 10:2

(A.V.): But he that entereth in by the door is the shepherd of the sheep.

(SNT): But he that entereth by the door, is the shepherd of the flock.

(NNT): but he that entereth through the door is the shepherd of the sheep.

(JMT): "he who enters by the gate is the shepherd of the sheep."

(WNT): "But he who enters by the door is the shepherd of the sheep." *(Notes: "The shepherd;" or 'a shepherd.')*

John 10:3

(A.V.): To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

(SNT): And to him the doorkeeper openeth the door; and the sheep hear his voice. And he calleth

the sheep by their names, and leadeth them out.

(NNT): To him the porter openeth; and the sheep hear his voice; and his own sheep he calleth by name, and leadeth them out.

(JMT): "The gate-keeper opens the gate for him, and the sheep listen to his voice; he calls his sheep by name and leads them out."

(WNT): "To him the porter opens the door, and the sheep hear his voice; and he calls his own sheep by their names and leads them out."

(Comp): From the time when sheep were first domesticated (about 1800 B. C.), their qualities of meekness, obedience and innocence made a constant appeal to the imagery of Israel.

The Hebrew term for "ewe" is Rachael, a name which quickly sprang into favor and use among the Jews. In their sacrifices, it was natural that the lamb, embodying the finer traits and characteristics, should be offered to God as representing the highest element of thought. To the devout Israelite, the best was none too good to give to the Father.

The unscientific inequality of the sexes, so firmly fixed at that period, found expression in the ceremony of sacrifices, in the choice of the male of the sheep, as being the representative sex. Time has erased from man's thought the pitiful scene of the lamb sacrificed to substitute the suffering of man for his own error. Christian Science supplants this sacrifice with the demand for individual

demonstration. Man is thus inspired to foster these traits of the lamb, as a fitting preparation and basis for demonstration.

John 10:4

(A.V.): And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

(SNT): And when he hath led out his flock, he goeth before it; and his sheep follow him, because they know his voice.

(NNT): When he hath put forth all his own, he goeth before them, and the sheep follow him, because they know his voice.

(JMT): "When he has brought all his sheep outside, he goes in front of them, and the sheep follow him because they know his voice;"

(WNT): "When he has brought out his own sheep—all of them—he walks at the head of them; and the sheep follow him, because they know his voice."

John 10:5

(A.V.): And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

(SNT): But after a stranger the flock will not follow, but it fleeth from him; because it knoweth not the voice of a stranger.

(NNT): But a stranger they will not follow, but will flee from him; because they know not the voice of strangers.

(JMT): "they will not follow a stranger, they will run from him, because they do not know the voice of strangers."

(WNT): "But a stranger they will by no means follow, but will run away from him, because they do not know the voice of strangers."

John 10:6

(A.V.): This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

(SNT): This allegory spake Jesus to them; but they knew not what he said to them.—

(NNT): This parable Jesus spoke to them; but they did not understand what the things were which he spoke to them.

(JMT): Jesus told them this allegory, but they did not understand what he was saying to them;

(WNT): Jesus spoke to them in this figurative language, but they did not understand what He meant. *(Notes: "In this figurative language;" the word which the Evangelist here uses is found also in* xvi. *25, 29; 2 Pet. ii. 22. It is not the same as that from which the English "parable" is derived, and which occurs in the first three Evangelists 48 times, but nowhere in John.)*

John 10:7

(A.V.): Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

(SNT): And Jesus said to them again: Verily, verily, I say to you, That I am the door of the flock.

(NNT): Jesus therefore said, Truly, truly do I say to you, I am the door of the sheep.

(JMT): so he said to them again, "Truly, truly I tell you, I am the shepherd of the sheep;"

(WNT): Again therefore Jesus said to them, "In most solemn truth I tell you that I am the Door of the sheep." *(Notes: "Of the sheep;" or 'for the sheep.')*

(Comp): The sheepfold and the typical Assyrian house —each had but *one* door. This was not a mere coincidence, but an example of intentional symbolism.

John 10:8

(A.V.): All that ever came before me are thieves and robbers: but the sheep did not hear them.

(SNT): All those who have come, were thieves and robbers: but the flock did not hear them.

(NNT): All those who came are thieves and robbers; but the sheep did not hear them.

(JMT): "all who ever came before me have been thieves and robbers—but the sheep would not listen to them."

(WNT): "All who have come before me are thieves and robbers; but the sheep would not listen to them." *(Notes: "Have come before me;" that is, claiming to be the Door.)*

(Comp): In the language of the Pharisees, the meaning of the term "thieves and robbers" was not restricted to the ordinary sense of plundering. In their eyes it characterized rather, the false teachers, who, because they disagreed with the traditional law of the Talmud, were held

to be guilty of robbing the people, for they claimed their fees and gave nothing in return. The meaning of this text was, therefore, very clear to the Pharisees. They knew quite well to whom Jesus referred.

John 10:9

(A.V.): I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

(SNT): I am the door: and if any enter by me, he will live, and will come in and go out, and will find pasture.

(NNT): I am the door; if any one enter through me, he will be saved, and will go in and out, and find pasture.

(JMT): "(I am the Gate; whoever enters by me will be saved, he will go in and out and find pasture.)"

(WNT): "I am the Door. If any one enters by me, he will find safety, and will go in and out and find pasture."

(Comp): In one of the hymns penned during Paul's time, and recently unearthed (1909), we find this line: "The mouth of the Lord is the true word and the door of His light."

John 10:10

(A.V.): The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

(SNT): The thief cometh not, but that he may steal, and kill, and destroy. I have come, that they

may have life, and may have that which is excellent.

(NNT): The thief cometh not but to steal, and to kill, and to destroy; I came that they might have life, and have abundance.

(JMT): "The thief only comes to steal, to slay, and to destroy: I have come that they may have life and have it to the full."

(WNT): "The thief comes only to steal and kill and destroy: I have come that they may have Life, and may have it in abundance."

John 10:11

(A.V.): I am the good shepherd: the good shepherd giveth his life for the sheep.

(SNT): I am a good shepherd. A good shepherd exposeth his life for the sheep.

(NNT): I am the good shepherd; the good shepherd giveth his life for the sheep.

(JMT): "I am the good shepherd; a good shepherd lays down his own life for the sheep."

(WNT): "I am the Good Shepherd. A good shepherd lays down his very life for the sheep." *(Notes: "Good;" not kindhearted only. A shepherd is not a good shepherd unless he is in every way efficient—in strength and skill as well as in tenderness.)*

(Comp): Jesus is quoting and fulfilling the prophecy of Isaiah as found in Chapter 40, verse 11: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young."

John 10:12

(A.V.): But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

(SNT): But a hireling, who is not the shepherd, and to whom the sheep do not belong, when he seeth the wolf coming, leaveth the flock, and fleeth; and the wolf cometh, and teareth, and disperseth the flock.

(NNT): He that is a hireling and not a shepherd, nor the owner of the sheep, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep;

(JMT): "The hired man, who is not the shepherd and does not own the sheep, deserts them when he sees the wolf coming; he runs away, leaving the wolf to tear and scatter them,"

(WNT): "The hired servant—one who is not a shepherd and does not own the sheep—no sooner sees the wolf coming than he leaves the sheep and runs away; and the wolf worries and scatters them."

(Comp): The Ferrar Fenton Translation reads: "The mere servant, because he is neither shepherd nor owner of the sheep, on seeing the wolf coming, leaves the sheep, and takes to flight; and the wolf snatches and scatters them."
The Greek import of the word "hireling" conveyed, originally, this sense—"wage-earner". Theology has altered the meaning of the

term "hireling", by attaching the attribute of unfaithfulness, which Jesus implied in his use of the term in this instance. Our Master, however, throughout his career, clearly differentiated between the humble "wage-earner" and the real hireling—the proud Pharisee. In Zechariah 11:17 we find: "Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."

John 10:13

(A.V.): The hireling fleeth, because he is an hireling, and careth not for the sheep.

(SNT): And a hireling fleeth, because he is a hireling, and hath no concern for the flock.

(NNT): because he is a hireling, and careth not for the sheep.

(JMT): "just because he is a hired man, who has no interest in the sheep."

(WNT): "For he is only a hired servant and cares nothing for the sheep."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 10:13.
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 10:13.

John 10:14

(A.V.): I am the good shepherd, and know my *sheep*, and am known of mine.

(SNT): I am a good shepherd; and I know my own [sheep], and am known by my own.

(NNT): I am the good shepherd, and I know my sheep, and they know me,

(JMT): "I am the good shepherd, I know my sheep and my sheep know me"

(WNT): "I am the Good Shepherd. And I know my sheep and my sheep know me,"

(Comp): Ferrar Fenton gives this translation: "I am the Good Shepherd; and I know My own, and My own know Me."

John 10:15

(A.V.): As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

(SNT): As my Father knoweth me, so know I my Father; and I expose my life for the flock.

(NNT): even as the Father knoweth me, and I know the Father; and I give my life for the sheep.

(JMT): "(just as the Father knows me and I know the Father,) and I lay down my life for the sheep."

(WNT): "just as the Father knows me and I know the Father; and I am laying down my life for the sheep."

John 10:16

(A.V.): And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

(SNT): And I have other sheep, which are not of this fold: and them also I must bring; and they

will hear my voice; and the whole will be one flock, and one shepherd.

(NNT): And other sheep I have, which are not of this fold; them also I must bring; and they will hear my voice, and there will be one flock, one shepherd.

(JMT): "I have other sheep, too, which do not belong to this fold; I must bring them also, and they will listen to my voice; so it will be one flock, one shepherd."

(WNT): "I have also other sheep—which do not belong to this fold. Those also I must bring, and they will listen to my voice; and they shall become one flock under one Shepherd."

(Comp): In this verse, Jesus turns their thought to that much discussed prophecy, (Isaiah 56:8) around which raged so many battles in the meetings of the Sanhedrin: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him."

Ezekiel foretold this unity of God and man, in the 37th chapter, 22nd verse: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:"

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 10:16.

John 10:17

(A.V.): Therefore doth my Father love me, because I lay down my life, that I might take it again.

(SNT): For this cause my Father loveth me, that I lay down my life, to resume it again.

(NNT): On this account the Father loveth me, because I lay down my life, that I may take it again.

(JMT): "This is why my Father loves me, because I lay down my life to take it up again."

(WNT): "For this reason my Father loves me, because I am laying down my life in order to receive it back again."

John 10:18

(A.V.): No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(SNT): There is no one that taketh it from me; but I lay it down of my own pleasure: for I have authority to lay it down, and authority to resume it again; because I have received this command from my Father.—

(NNT): No one taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again; this charge I received from my Father.

(JMT): "No one takes it from me, I lay it down of my own accord: I have power to lay it down and also power to take it up again; I have my Father's orders for this."

(WNT): "No one is taking it away from me, but I myself am laying it down. I am authorized to lay it down, and I am authorized to receive it back again. This is the command I received from my Father."

John 10:19

(A.V.): There was a division therefore again among the Jews for these sayings.

(SNT): And again there was a division among the Jews, on account of these sayings.

(NNT): Again there arose a division among the Jews on account of these words.

(JMT): The Jews were again divided over these words.

(WNT): Again there arose a division among the Jews because of these words.

John 10:20

(A.V.): And many of them said, He hath a devil, and is mad; why hear ye him?

(SNT): And many of them said: He hath a demon, and is wholly beside himself; why hear ye him?

(NNT): Many of them said, He hath a demon, and is mad; why do ye hear him?

(JMT): A number of them said, "He is mad. Why listen to him?"

(WNT): Many of them said, "He is possessed by a demon and is mad. Why do you listen to him?"

John 10:21

(A.V.): Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

(SNT): But others said: These are not the discourses of a demoniac: can a demon open the eyes of one blind?

(NNT): Others said, These are not the words of one that hath a demon. Can a demon open the eyes of the blind?

(JMT): Others said, "These are not a madman's words. Can a madman open the eyes of the blind?"

(WNT): Others argued, "That is not the language of a demoniac: and can a demon open blind men's eyes?"

(Comp): Ferrar Fenton gives this translation: Others remarked: "These are not the thoughts of a demoniac. Can a demon open the eyes of the blind?"

John 10:22

(A.V.): And it was at Jerusalem the feast of the dedication, and it was winter.

(SNT): And the feast of the dedication was [held] at Jerusalem, and it was winter.

(NNT): And the feast of the dedication came at Jerusalem. It was winter;

(JMT): Then came the festival of Dedication at Jerusalem; it was winter,

(WNT): The Dedication Festival came on in Jerusalem. It was winter, *(Notes: "Came on;" other versions add "at that time.")*

(Comp): There were two types of festive seasons: one was the public "fast", which was designed to perpetuate the memory of national calamities; and the other was the "feast" which commemorated the great demonstrations of deliverance. The Feast of Dedication of the Temple was called by Josephus "the feast of lights",

and, in first Maccabees 4:52-59, it is designated as "the dedication of the altars". This feast was instituted by Judas Maccabaeus in 164 B. C. to commemorate the recovery of Jewish independence from the Syro-Grecian domination. At the time of this deliverance, the great Temple of Jerusalem was solemnly purified; the altar, which they now considered as polluted, was removed, and the Temple service, or "worship of the Lord", was restored. The Feast of Dedication commenced on December 25th and lasted eight days, and was truly a scene of marvelous splendor and exalted joy. The people carried palms and branches, singing in unison the *"Hallels"* or "songs of rejoicing"; and the Temple was one blaze of symbolical illumination. During the early Christian period, the disciples perceived in the date and period of this celebration, a symbolism which was involved in and supported by the human record of Jesus' birth and of Mary's purification in the Temple eight days later. What we, therefore, humanly celebrate as Christmas, has its origin, according to this primitive concept, in the Feast of Dedication.

John 10:23

(A.V.): And Jesus walked in the temple in Solomon's porch.

(SNT): And Jesus walked in the temple, in the porch of Solomon.

(NNT): and Jesus was walking in the temple, in Solomon's porch.

(JMT): and Jesus used to walk inside the temple, in the portico of Solomon.

(WNT): and Jesus was walking in the Temple in Solomon's Portico,

(Comp): Solomon's porch was the eastern colonnade, which formed the principal entrance into the great Temple. A rule of the Temple authorities permitted on this porch, absolute freedom of speech; and here Jesus and his disciples frequently met. So it came about that Jesus presented the great spiritual facts of being, within the bounds of the Temple, and in strict accordance with its rules.

John 10:24

(A.V.): Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

(SNT): And the Jews gathered around him; and said to him: how long holdest thou our mind in suspense? If thou art the Messiah, tell us plainly.

(NNT): Then came the Jews around him, and said to him, How long dost thou hold our minds in suspense? If thou art the Christ, tell us plainly.

(JMT): So the Jews gathered round him and asked, "How long are you going to keep us in suspense? If you are the Christ, tell us plainly."

(WNT): when the Jews gathered round Him and kept asking Him, "How long do you mean to keep us in suspense? If you are the Christ, tell us so plainly." *(Notes: "kept asking;" the tense (imperfect) implies that the question was pressed again and again, probably by several questioners.)*

John 10:25

(A.V.): Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

(SNT): Jesus answered, and said to them: I have told you, and ye did not believe. The works which I do in the name of my Father, they testify of me.

(NNT): Jesus answered them, I have told you, and ye do not believe. The works that I do in my Father's name, these bear witness of me.

(JMT): Jesus replied, "I have told you, but you do not believe; the deeds I do in the name of my Father testify to me,"

(WNT): "I have told you," answered Jesus, "and you do not believe. The deeds that I do in my Father's name—they give testimony about me."

(Comp): The following is a partial list of the recorded works or "demonstrations" that Jesus referred to: (1) the water made wine at Cana; (2) the cleansing of the Temple; (3) son of the nobleman restored; (4) Jesus' escape from the hostile crowd; (5) the draft of fishes; (6) the healing of the demoniac at Capernaum; (7) Peter's wife's mother healed of the fever; (8)

the healing of the leper; (9) the palsied man; (10) the impotent man of Bethesda; (11) man with a withered hand; (12) the Centurian's servant; (13) the raising of the son of the widow of Nain; (14) dumb demoniacs healed; (15) the tempest stilled; (16) the demoniac of Gadarene healed; (17) Jarius' daughter raised from the dead; (18) the woman healed of the "issue of blood"; (19) two blind men healed; (20) the five thousand fed; (21) Jesus walked on the water; (22) the daughter of the Syro-Phoenician healed; (23) the deaf and dumb restored; (24) the four thousand fed; (25) the blind man restored; (26) the deaf and dumb epileptic healed; (27) the money found in the fish's mouth; (28) man blind from birth recovers sight; (29) man healed of dropsy; (30) ten lepers cleansed; (31) Lazarus raised from the dead; (32) the blind man near Jericho recovers sight; (33) the transfiguration; (34) the withering of the fig tree; (35) the healing of the Malchus; (36) the resurrection and ascension.

John 10:26

(A.V.): But ye believe not, because ye are not of my sheep, as I said unto you.

(SNT): But ye do not believe, because ye are not of my sheep, as I have said to you.

(NNT): But ye do not believe, because ye are not of my sheep, as I said to you.

(JMT): "but you do not believe, because you do not belong to my sheep."

(WNT): "But you do not believe, because you are not my sheep."

John 10:27

(A.V.): My sheep hear my voice, and I know them, and they follow me:

(SNT): My sheep hear my voice: and I know them: and they go after me.

(NNT): My sheep hear my voice, and I know them, and they follow me;

(JMT): "My sheep listen to my voice, and I know them and they follow me;"

(WNT): "My sheep listen to my voice, and I know them, and they follow me."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 10:27.

John 10:28

(A.V.): And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

(SNT): And I give to them life eternal: and they will never be lost: nor will any one pluck them from my hand.

(NNT): and I give them everlasting life; and they shall never perish, nor shall any one tear them out of my hand.

(JMT): "and I give them eternal life; they will never perish, and no one will snatch them out of my hand."

(WNT): "I give them the Life of the Ages, and they shall never, never perish, nor shall any one wrest them from my hand."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 10:28.

John 10:29

(A.V.): My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

(SNT): For my Father, who gave [them] to me, is greater than all; nor can any pluck from my Father's hand.

(NNT): That which my Father hath given me is greater than all; and no one is able to tear [them] out of the Father's hand. *(Notes: "is greater than all;" that is, is safe beyond the reach of any force which can be arrayed against it.)*

(JMT): "My Father who gave me them is stronger than all, and no one can snatch anything out of the Father's hand."

(WNT): "What my Father has given me is more precious than all besides; and no one is able to wrest anything from my Father's hand." *(Notes: "More precious;" or "more (to me);" lit erally "greater (in my esteem).")*

John 10:30

(A.V.): I and *my* Father are one.

(SNT): I and my Father are one.

(NNT): I and the Father are one.

(JMT): "I and my Father are one—."

(WNT): "I and the Father are one." *(Notes: "are one." It is important to observe that 'one' here is neuter, not masculine as in the similar expression in Gal. iii. 28. Our Lord here affirms that He and His Father, being two Persons (masculine), have and are one nature (neuter).)*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 10:30.
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 10:30.

John 10:31

(A.V.) Then the Jews took up stones again to stone him.

(SNT): And again the Jews took up stones, to stone him.

(NNT): The Jews again took up stones to stone him.

(JMT): The Jews again caught up stones to stone him.

(WNT): Again the Jews brought stones with which to stone Him.

(Comp): From the Pharisees' point of view, man's status was that of one "altogether born in sin and iniquity". Jesus' scientific statement concerning himself found in verse 30, constituted blasphemy to them, for which Moses provided stoning. This law is found in Leviticus 24:15, 16: "And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. (16) And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him:

as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death."

John 10:32

(A.V.): Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

(SNT): Jesus said to them: Many good works have I showed you from my Father; for which of those works do ye stone me?

(NNT): Jesus answered them, Many good works have I shown you from the Father; for which of those works do ye stone me?

(JMT): Jesus replied, "I have let you see many a good deed of God; for which of them do you mean to stone me?"

(WNT): Jesus remonstrated with them. "Many good deeds," He said, "have I shown you as coming from the Father; for which of them are you going to stone me?" *(Notes: "Which of them;" literally "which work of them.")*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 10:32.

John 10:33

(A.V.): The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

(SNT): The Jews said to him: It is not on account of good works, that we stone thee: but because thou blasphemest; and, whilst thou art a man, thou makest thyself God.

(NNT): The Jews answered him, Not for a good work do we stone thee, but for blasphemy, and because thou, who art a man, makest thyself God.

(JMT): The Jews retorted, "We mean to stone you, not for a good deed, but for blasphemy, because you, a mere man, make yourself God."

(WNT): "For no good deed," the Jews replied, "are we going to stone you, but for blasphemy, and because you, who are only a man, are making yourself out to be God."

John 10:34

(A.V.): Jesus answered them, Is it not written in your law, I said, Ye are gods?

(SNT): Jesus said to them: Is it not written in your law, I have said, Ye are gods?

(NNT): Jesus answered them, Is it not written in your Law, "I said, ye are gods"?

(JMT): Jesus answered, "Is it not written in your Law, *'I said, you are gods'?"*

(WNT): "Does it not stand written in your Law," replied Jesus, " 'I SAID, YOU ARE GODS'?"

(Comp): Jesus is quoting Psalms 82:6, which reads: "I have said, Ye *are* gods; and all of you *are* children of the most High."

John 10:35

(A.V.): If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

(SNT): If he called them gods, because the word of God was with them, and the scripture cannot be nullified;

(NNT): If he called them gods, to whom the word of God came, and the Scripture cannot be made void,

(JMT): "If the Law said they were gods, to whom the word of God came—and scripture cannot be broken—"

(WNT): "If those to whom God's word was addressed are called gods (and the Scripture cannot be annulled)," *(Notes: "Are called;" literally "he (or He, or it) called (or has called).")*

John 10:36

(A.V.): Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

(SNT): do ye say to him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said to you, I am the Son of God?

(NNT): say ye of him whom the Father sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

(JMT): "do you mean to tell me, whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am God's Son'?"

(WNT): "how is it that you say to one whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am God's Son'?"

John 10:37

(A.V): If I do not the works of my Father, believe me not.

(SNT): And if I do not the works of my Father, believe me not.

(NNT): If I do not the works of my Father, believe me not.

(JMT): "If I am not doing the deeds of my Father, do not believe me;"

(WNT): "If the deeds I do are not my Father's deeds, do not believe me."

John 10:38

(A.V.): But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

(SNT): But if I do [them], although ye believe not me, yet believe the works; that ye may know and believe, that my Father is in me, and I in my Father.—

(NNT): But if I do them, though ye believe not me, believe the works; that ye may learn and know that the Father is in me, and I in the Father.

(JMT): "but if I am, then believe the deeds, though you will not believe me—that you may learn and understand that the Father is in me and I am in the Father."

(WNT): "But if they are, then even if you do not believe me, at least believe the deeds, that you may know and see clearly that the Father is in me, and that I am in the Father."

John 10:39

(A.V.): Therefore they sought again to take him: but he escaped out of their hand,

(SNT): And again they sought to lay hold of him; but he escaped out of their hands;

(NNT): They sought therefore to seize him; and he went forth out of their hands.

(JMT): Once more they tried to arrest him, but he escaped their hands

(WNT): This made them once more try to arrest Him, but He withdrew out of their power.

John 10:40

(A.V.): And went away again beyond Jordan into the place where John at first baptized; and there he abode.

(SNT): and retired to the other side of the Jordan, to the place where John at first baptized, and tarried there.

(NNT): And he went away again beyond the Jordan, to the place where John was at first baptizing; and there he abode.

(JMT): and went across the Jordan, back to the spot where John had baptized at first. There he stayed;

(WNT): Then He went away again to the other side of the Jordan, to the place where John had been baptizing at first; and there He stayed.

(Comp): The town mentioned in this text is Bethabara.

John 10:41

(A.V.): And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

(SNT): And many persons came to him: and they said, John indeed wrought not even one sign; but every thing that John said of this man, was true.

(NNT): And many came to him, and said, John indeed wrought no sign; but everything that John said of this man was true.

(JMT): and many came to him, saying, "John did not perform any Sign, but all he ever said about this man was true."

(WNT): Large numbers of people also came to Him. Their report was, "John did not work any miracle, but all that John said about this Teacher was true."

John 10:42

(A.V.): And many believed on him there.

(SNT): And many believed on him.

(NNT): And many believed in him there.

(JMT): And many believed in him there.

(WNT): And many became believers in Him there

CHAPTER XI

John 11:1

(A.V.): Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

(SNT): And a certain man was sick, Lazarus of the town of Bethany, the brother of Mary and Martha.

(NNT): But there was a certain man sick, Lazarus of Bethany, the town of Mary and her sister Martha.

(JMT): Now there was a man ill, Lazarus of Bethany—the village of Mary and her sister Martha.

(WNT): Now a certain man, named Lazarus, of Bethany, was lying ill—Bethany being the village of Mary and her sister Martha. *(Notes: "Bethany being the village;" literally 'out of the village.')*

(Comp): Lazarus is the Greek translation of the Hebrew "Eleazar", which means "God has helped" or "whom God helps". It was a Jewish custom of long standing to embody and express an ideal or hope in a name, and to bestow this name upon a child. They did this in order that the child might be known, and would think of himself, in terms of this ideal; and so in time would bring out and actually experience the fruits of this thinking of ideals. This was Israel's nearest approach to the actual process of demonstration. So the two characters in the Bible named Lazarus, both lived to demonstrate, or manifest

in actual experience, the meaning or import of their name: Lazarus, the beggar, who was found at last in Abraham's bosom, and Lazarus of Bethany, who was lifted from the belief of death by our Master. Nothing definite is known regarding the life or training of Lazarus beyond John's statements concerning him. Lazarus of Bethany is not mentioned by Matthew, Mark, or Luke. This fact has led many scholars to assume this story of the raising of Lazarus to be pure metaphor; thus do they avoid the difficulty of explaining Jesus' scientific demonstration over death.

John 11:2

(A.V.): (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

(SNT): It was that Mary who anointed the feet of Jesus with perfume, and wiped [them] with her hair, whose brother Lazarus was sick.

(NNT:) It was the Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

(JMT): (The Mary whose brother Lazarus was ill was the Mary who anointed the Lord with perfume and wiped his feet with her hair.)

(WNT): (It was the Mary who poured the perfume over the Lord and wiped His feet with her hair, whose brother Lazarus was ill.)

(Comp): Mary is the Greek translation of the Hebrew Miriam, which has been translated—"to be rebellious". Scholars have not been satis-

fied with this translation. In view of the Jewish custom regarding the naming of children (mentioned in John 11:1) it does not seem probable that parents would bestow such a name upon a child, since it would certainly produce discord at some future date. Nothing is known of Mary's family or history. John has given an inkling of her thought by contrasting her with her sister Martha; and by Mary's conversation with Jesus before the raising of Lazarus. Again Mary is mentioned at the Feast of the Passover, where she anointed Jesus' feet. Then it was that the perfume of her heartfelt gratitude, rising above that of the Eastern sandal oil, was discerned by the Master and brought forth his commendation.

John 11:3

(A.V.): Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

(SNT): And his two sisters sent to Jesus, and said: Our Lord, he whom thou lovest is sick.

(NNT): The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick.

(JMT): so the sisters sent to him, saying, "Lord, he whom you love is ill."

(WNT): So the sisters sent to Him to say, "Master, he whom you hold dear is ill." *(Notes: "whom you hold dear;" or 'whom you regard as your friend.')*

John 11:4

(A.V.): When Jesus heard *that,* he said, This sick-

ness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

(SNT): And Jesus said: This sickness is not that of death, but for the glory of God, that the Son of God may be glorified by means of it.

(NNT): And Jesus hearing this said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

(JMT): When Jesus heard it, he said, "This illness is not to end in death; the end of it is the glory of God, that the Son of God may be glorified thereby."

(WNT): Jesus received the message and said, "This illness is not to end in death, but is to promote the glory of God, in order that the Son of God may be glorified by it."

John 11:5

(A.V.): Now Jesus loved Martha, and her sister, and Lazarus.

(SNT): Now Jesus loved Martha and Mary, and Larazus.

(NNT): Now Jesus loved Martha, and her sister, and Lazarus.

(JMT): Jesus loved Martha and her sister and Lazarus;

(WNT): Now Jesus loved Martha, and her sister, and Lazarus.

(Comp): The name Martha comes from an Aramaic source, being the feminine of the term "lord"; therefore it is translated literally, "mistress"

or "lady". There does not seem to be an exact Hebrew equivalent for this name. Martha is mentioned three times in the New Testament. Nothing is known about her beyond what we find in these references, and they reveal this important item—her mental outlook upon life. There is nothing found within the pages of our Scriptures which supports any superficial or adverse criticism of Martha. Rather have we the example of Jesus, who recognized in that ray of absolute honesty which she possessed, a gleam of the real man or idea of God. Tradition dating beyond the Middle Ages, declares that Martha, Mary, and Lazarus were sent to sea, by the Pharisees, in an open boat. They were given neither oars nor food. Notwithstanding, they finally landed near Marseilles, France, where they founded many churches. They retired at last to Tarascon, where many quaint legends of Martha remain to this day. This tradition is still cherished in many parts of southern France.

John 11:6

(A.V.): When he had heard therefore that he was sick, he abode two days still in the same place where he was.

(SNT): And when he heard that he was sick, he remained in the place where he was two days.

(NNT): When therefore he heard that he was sick, he remained in the place where he was two days.

(JMT): So, when he heard of the illness, he stayed where he was for two days;

(WNT): When, however, He heard that Lazarus was ill, He still remained two days in that same place.

John 11:7

(A.V.): Then after that saith he to *his* disciples, Let us go into Judæa again.

(SNT): And afterwards he said to his disciples: Come, let us go again into Judæa.

(NNT): Then after this he saith to the disciples, Let us go into Judæa again.

(JMT): then, after that, he said to the disciples, "Let us go back to Judaea."

(WNT): Then, after that, He said to the disciples, "Let us return to Judaea."

John 11:8

(A.V.): *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

(SNT): His disciples say to him: Our Rabbi, the Jews have just sought to stone thee; and goest thou again thither.

(NNT): The disciples say to him, Rabbi, the Jews but just now were seeking to stone thee, and goest thou thither again?

(JMT): "Rabbi," said the disciples, "the Jews were trying to stone you only the other day; are you going back there?"

(WNT): "Rabbi," exclaimed the disciples, "the Jews have just been trying to stone you, and do you think of going back there again?"

(Comp): The disciples are referring to the incident recorded in the tenth chapter of John, wherein Jesus exposed the Pharisees as "hirelings", and followed this with the fact concerning the office of shepherd, concluding with that scientific statement of Sonship—"I and my Father are one."

John 11:9

(A.V.): Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

(SNT): Jesus said to them: Are there not twelve hours in the day? And if a man walk in the daytime, he stumbleth not; because he seeth the light of the world.

(NNT): Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world;

(JMT): Jesus replied, "Are there not twelve hours in the day? If one walks during the day he does not stumble, for he sees the light of this world:"

(WNT): "Are there not twelve hours in the day?" replied Jesus. "If any one walks in the daytime, he does not stumble—because he sees the light of this world." *(Notes: "The light of this world;" that is, the sun in the sky.)*

(Comp): The Twentieth Century New Testament reads: "Are not there twelve hours in the day?" answered Jesus. "If a man walks about in the day-time, he does not stumble, because he can see the light of the sun;"

To the Jew the "day" covered a twelve-hour period between sunrise and sunset, no matter how these hours varied throughout the year. Astronomers today call this "artificial day"; but "day" symbolized "light" to the Jew of old and he consistently held to this preference.

John 11:10

(A.V.): But if a man walk in the night, he stumbleth, because there is no light in him.

(SNT): But if one walk in the night, he stumbleth; because there is no light in him.

(NNT): but if a man walk in the night, he stumbleth; because the light is not in him.

(JMT): "but if one walks during the night he does stumble, for the light is not in him."

(WNT): "But if a man walks by night, he does stumble, because the light is not in him."

(Comp): To the Israelite, the symbolism of "night" included the dual sense of mental darkness and the animus of its secret workings. They full well knew the operation of necromancy, and so clung tenaciously to that great spiritual fact which proved to be a death-blow to this "secret sin". This spiritual fact or truth is found in Deuteronomy 4:39 and reads as follows: "Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else."

John 11:11

(A.V.): These things said he: and after that he saith

unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

(SNT): These things said Jesus, and afterwards he said to them: Lazarus our friend reposeth. But I go to awake him.

(NNT): This he spoke, and afterwards said to them, Our friend Lazarus hath fallen asleep; but I go that I may awake him out of sleep.

(JMT): This he said, then added, "Our friend Lazarus has fallen asleep; I am going to waken him."

(WNT): He said this, and afterwards He added, "Our friend Lazarus is sleeping, but I will go and wake him." *(Notes: "Is sleeping;" literally "has fallen asleep." The Greek perfect tense often denotes a present state resulting from a past action.)*

(Comp): In the Old Testament the verb "sleep" conveyed the sense—"to lie down and rest" and was used to designate those who had passed on. Another Hebrew term conveyed the thought—"to rest in sleep". The New Testament writers, of course, inherited these two concepts of the term used in this text.
See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 11:11.

John 11:12

(A.V.): Then said his disciples, Lord, if he sleep, he shall do well.

(SNT): His disciples say to him: Our Lord, if he sleepeth, he is recovering.

(NNT): The disciples therefore said to him, Lord, if he hath fallen asleep, he will recover.

(JMT): "Lord," said the disciples, "if he has fallen asleep, he will get better."

(WNT): "Master," said the disciples, "if he is asleep he will recover."

(Comp): The disciples' conclusion regarding Jesus' use of the word "sleep" led them to voice the statement found within the Talmud concerning sleep. Here it is named as one of the five or six symptoms of recovery from illness.

John 11:13

(A.V.): Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

(SNT): But Jesus spoke of his death; and they thought, he spoke of the sleep of repose.

(NNT): But Jesus had spoken of his death; but they thought that he spoke of the taking of rest in sleep.

(JMT): Jesus, however, had been speaking of his death; but as they imagined he meant natural sleep,

(WNT): Now Jesus had spoken of his death, but they thought He referred to the rest taken in ordinary sleep.

John 11:14

(A.V.): Then said Jesus unto them plainly, Lazarus is dead.

(SNT): Then Jesus said to them explicitly: Lazarus is dead.

(NNT): Then therefore Jesus said to them plainly: Lazarus is dead.

(JMT): he then told them plainly, "Lazarus is dead;"

(WNT): So then He told them plainly, "Lazarus is dead; *(Notes: "is dead;" more exactly 'has died.')*

John 11:15

(A.V.): And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

(SNT): And I rejoice, for your sakes, that I was not there; that ye may believe. But let us go there.

(NNT): And I am glad for your sakes that I was not there; that ye may believe; but let us go to him.

(JMT): "and for your sakes I am glad I was not there, that you may believe. Come now, let us go to him."

(WNT): "and for your sakes I am glad I was not there, in order that you may believe. But let us go to him."

John 11:16

(A.V.): Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

(SNT): Thomas, who is called the Twin, said to his fellow-disciples: Let us also go [and] die with him.

(NNT): Then said Thomas, who was called Didymus, to his fellow-disciples, Let us also go, that we may die with him.

(JMT): Whereupon Thomas (called 'the Twin') said to his fellow-disciples, "Let us go too, let us die along with him!"

(WNT): "Let us go also," Thomas, the Twin, said to his fellow disciples, "that we may die with him."

(Comp): In regard to Thomas, we have few facts from which to draw an accurate picture. He has been identified by some authorities as a son of Joseph, therefore the brother of Jesus. Others relate him to Judas. In fact he is sometimes called Judas-Thomas. There is no data concerning his life beyond Scriptural references. John speaks of him as "Thomas which is called Didymus". In the Greek, Didymus means "twin" and scholars have accepted many traditions in order to support and justify this term. Recent discoveries, however, have revealed the fact that many parents bestowed the term "twins" on their boys in direct reference to Castor and Pollux, the patron saints of heathen sailors of the first century. In emphasizing Thomas' doubt and materialism, many have overlooked his fidelity and earnestness; the former characteristic expressed itself in his immediate willingness to share the dangers of a repeated stoning, while the other disciples were attempting to dissuade Jesus from returning to Bethany. Thomas' earnest query in John 14:5—"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?"—was prompted by the startling realization that Jesus was about to leave them and that he, Thomas, was to be robbed of the Master's love, which had so constantly called forth the best in him and aided him in his struggle against matter. After the resurrection, Thom-

as experienced his greatest battle. Sharing with the other disciples a misinterpretation of the crucifixion, he repudiated the statement that Jesus had been seen, refusing to link him with the commonly accepted spiritualistic views and claims of the day. When, however, he did actually see him, his acknowledgement was immediate and has been considered by Bible scholars to be the most spontaneous acknowledgement recorded in the New Testament.

John 11:17

(A.V.): Then when Jesus came, he found that he had *lain* in the grave four days already.

(SNT): And Jesus came to Bethany, and found that he had been in the grave four days.

(NNT): Having come, therefore, Jesus found that he had been four days in the tomb.

(JMT): Now when Jesus arrived, he found that Lazarus had been buried for four days.

(WNT): On His arrival Jesus found that Lazarus had already been three days in the tomb. *(Notes: "Three days;" literally 'four days.')*

(Comp): It was a commonly accepted spiritualistic belief of that day that the spirit of a man hovered around the body for three days after death, seeking some way to return. The *fourth* day, however, brought the first evidence of the structural change of decomposition, which precluded any possibility of the spirit's return. This *fourth* day was, therefore, looked upon as presenting absolute evidence of death; so, to their sense, it was final.

John 11:18

(A.V.): Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

(SNT): Now Bethany was near to Jerusalem, distant from it about fifteen furlongs.

(NNT): Now Bethany was near Jerusalem, about fifteen furlongs off;

(JMT): Now as Bethany is not far from Jerusalem, only about two miles away,

(WNT): Bethany was near Jerusalem, the distance being a little less than two miles;

John 11:19

(A.V.): And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

(SNT): And many of the Jews had come to Martha and Mary, to comfort them concerning their brother. *(Notes: "comfort;" or "to speak to their hearts.")*

(NNT): and many of the Jews had come to Martha and Mary, to comfort them concerning their brother.

(JMT): a number of Jews had gone to condole with Martha and Mary about their brother;

(WNT): and a considerable number of the Jews were with Martha and Mary, having come to express sympathy with them on the death of their brother.

John 11:20

(A.V.): Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

(SNT): And Martha, when she heard that Jesus was coming, went out to meet him; but Mary was sitting in the house.

(NNT): Martha therefore, as soon as she heard that Jesus was coming, went to meet him; but Mary continued sitting in the house.

(JMT): Then Martha, hearing of the arrival of Jesus, went out to meet him, while Mary sat at home.

(WNT): Martha, however, as soon as she heard the tidings, "Jesus is coming," went to meet Him; but Mary remained sitting in the house. *(Notes: "However;" or 'therefore.')*

John 11:21

(A.V.): Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

(SNT): And Martha said to Jesus: My Lord, if thou hadst been here, my brother had not died.

(NNT): Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died;

(JMT): Said Martha to Jesus, "Had you been here, Lord, my brother would not have died."

(WNT): So Martha came and spoke to Jesus. "Master, if you had been here," she said, "my brother would not have died."

John 11:22

(A.V.): But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

(SNT): But even now, I know, that whatever thou wilt ask of God, he will give it thee.

(NNT): and even now I know that whatever thou shalt ask of God, God will give it thee.

(JMT): "But now—well, I know whatever you ask God for, he will grant you."

(WNT): "And even now I know that whatever you ask God for, God will give you." *(Notes: "Even." The reader who is in love with word-for-word rendering may omit this "even;" but he will then miss the full force of the original.)*

John 11:23

(A.V.): Jesus saith unto her, Thy brother shall rise again.

(SNT): Jesus said to her: Thy brother will rise.

(NNT): Jesus saith to her, Thy brother will rise again.

(JMT): Jesus said to her, "Your brother will rise again."

(WNT): "Your brother shall rise again," replied Jesus. *(Notes: "Shall;" or "will.")*

John 11:24

(A.V.): Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

(SNT): Martha said to him: I know, that he will rise in the consolation, at the last day. *(Notes: "consolation;" or "resurrection.")*

(NNT): Martha saith to him, I know that he will rise again in the resurrection at the last day.

(JMT): "I know," said Martha, "he will rise at the resurrection, on the last day."

(WNT): "I know," said Martha, "that he will rise again at the resurrection, on the last day."

John 11:25

(A.V.): Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

(SNT): Jesus said to her: I am the consolation, and life. And he that believeth in me, though he should die, will live.

(NNT): Jesus said to her, I am the resurrection and the life: he that believeth in me, though he have died, will live;

(JMT): Jesus said to her, "I am myself resurrection and life: he who believes in me will live, even if he dies,"

(WNT): "I am the Resurrection and the Life," said Jesus; "he who believes in me, even if he has died, he shall live;" *(Notes: "has died;" more exactly, 'shall have died' (by the time the Resurrection comes).)*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 11:25.

John 11:26

(A.V.): And whosoever liveth and believeth in me shall never die. Believest thou this?

(SNT): And every one that liveth, and believeth in me, will not die for ever. Believest thou this?

(NNT): and whoever liveth and believeth in me will never die. Believest thou this?

(JMT): "and no one who lives and believes in me will ever die. You believe that?"

(WNT): "and every one who is living and is a believer in me shall never, never die. Do you believe this?"

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 11:26.

See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1102, John 11:26.

John 11:27

(A.V.): She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

(SNT): She said to him: Yes, my Lord; I believe that thou art the Messiah, the Son of God, that cometh into the world.—

(NNT): She saith to him, Yea, Lord; I believe that thou art the Christ, the Son of God, he who was to come into the world.

(JMT): "Yes, Lord," she said, "I do believe you are the Christ, the Son of God, who was to come into the world"—

(WNT): "Yes, Master," she replied; "I thoroughly believe that you are the Christ, the Son of God, who was to come into the world."

(Comp): Martha is referring to the prophecy found in Malachi 3:1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

John 11:28

(A.V.): And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

(SNT): And when she had thus said, she went and called her sister Mary, secretly, and said to her: Our Rabbi hath come, and calleth for thee.

(NNT): And having said this, she went away, and called Mary her sister secretly, saying, The Teacher is here and calleth for thee.

(JMT): and with these words she went off to call her sister Mary, telling her secretly, "The Teacher is here, and he is calling for you."

(WNT): After saying this, she went and called her sister Mary privately, telling her, "The Rabbi is here and is asking for you."

John 11:29

(A.V.): As soon as she heard *that,* she arose quickly, and came unto him.

(SNT): And Mary, when she heard [it], rose up quickly, and went to meet him.

(NNT): She, when she heard this, riseth quickly and cometh to him.

(JMT): So, on hearing this, Mary rose hurriedly and went to him.

(WNT): So she, on hearing that, rose up quickly to go to Him.

John 11:30

(A.V.): Now Jesus was not yet come into the town, but was in that place where Martha met him.

(SNT): And Jesus had not yet entered the village, but was in the place where Martha met him.

(NNT): Now Jesus had not yet come into the town, but was still in the place where Martha met him.

(JMT): Jesus had not entered the village yet, he was still at the spot where Martha had met him.

(WNT): Now Jesus was not yet come into the village, but was still at the place where Martha had met Him.

John 11:31

(A.V.): The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

(SNT): Those Jews also, who were with her in the house and consoled her, when they saw that Mary rose up quickly and went out, followed after her; for they supposed, she was going to the grave to weep.

(NNT): The Jews then who were with her in the house and comforting her, when they saw that Mary rose up hastily and went out, followed her, thinking that she was going to the tomb to weep there.

(JMT): and when the Jews who were condoling with her inside the house noticed her rise hurriedly and go out, they followed her, as they imagined she was going to wail at the tomb.

(WNT): So the Jews who were with Mary in the house sympathizing with her, when they saw that she had risen hastily and had gone out, followed her, supposing that she was going to the tomb to weep aloud there. *(Notes: "Supposing that she was going;" or 'supposing (and saying to one another), "She is going." ')*

John 11:32

(A.V.): Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

(SNT): And Mary, when she came where Jesus was and saw him, fell at his feet, and said to him: If thou hadst been here, my Lord, my brother had not died.

(NNT): Then Mary, when she came where Jesus was, as soon as she saw him fell down at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.

(JMT): But when Mary came to where Jesus was and saw him, she dropped at his feet, crying, "Had you been here, Lord, my brother would not have died."

(WNT): Mary then, when she came to Jesus and saw Him, fell at His feet and exclaimed, "Master, if you had been here, my brother would not have died."

John 11:33

(A.V.): When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

(SNT): And when Jesus saw her weeping, and the Jews weeping who came with her, he was moved in spirit, and was agitated.

(NNT): Jesus therefore when he saw her weeping, and the Jews also weeping who came with her, was greatly moved in his spirit, and much troubled,

(JMT): Now when Jesus saw her wailing and saw the Jews who accompanied her wailing, he chafed in spirit and was disquieted.

(WNT): Seeing her weeping aloud, and the Jews in like manner weeping who had come with her, Jesus, curbing the strong emotion of His spirit, though deeply troubled, *(Notes: "Curbing....spirit;" literally 'was moved with indigna-*

tion in the spirit.' "Emotion;" or 'indignation' (at the triumph of evil).)

John 11:34

(A.V.): And said, Where have ye laid him? They said unto him, Lord, come and see.

(SNT): And he said: Where have ye laid him? They say to him: Our Lord, come, and see.

(NNT): and said, Where have ye laid him? They say to him, Lord, come and see.

(JMT): "Where have you laid him?" he asked. They answered, "Come and see, sir."

(WNT): asked them, "Where have you laid him?" "Master, come and see," was their reply.

John 11:35

(A.V.): Jesus wept.

(SNT): And the tears of Jesus came.

(NNT): Jesus wept.

(JMT): Jesus burst into tears.

(WNT): Jesus wept. *(Notes: "Wept;" but not aloud, as in verses 31, 33. This verb, signifying the silent shedding of tears, occurs nowhere else in the N. T.)*

John 11:36

(A.V.): Then said the Jews, Behold how he loved him!

(SNT): And the Jews said: See, how much he loved him.

(NNT): The Jews therefore said, See, how he loved him!

(JMT): Whereupon the Jews said, "See how he loved him!"—

(WNT): "See how dear he held him," said the Jews.

John 11:37

(A.V.): And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

(SNT): And some of them said: Could not he who opened the eyes of the blind man, have caused that this also should not have died?—

(NNT): But some of them said, Could not he, who opened the eyes of the blind man, have also caused that this man should not have died?

(JMT): though some of them asked, "Could he not have prevented him from dying, when he could open a blind man's eyes?"

(WNT): But others of them asked, "Was this man who opened the blind man's eyes unable to prevent this man from dying?"

(Comp): The Jews were referring to the healing of the blind man, as recorded in the ninth chapter of John.

John 11:38

(A.V.): Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

(SNT): And Jesus, still agitated within, came to the grave. Now the grave was a cave, and a stone was laid upon its entrance.

(NNT): Jesus therefore, again greatly moved within himself, cometh to the tomb. It was a cave, and a stone lay against it.

(JMT): This made Jesus chafe afresh, so he went to the tomb; it was a cave with a boulder to close it.

(WNT): Jesus, however, again restraining His strong feeling, came to the tomb. It was a cave, and a stone had been laid against the mouth of it. *(Notes: "Restraining;" literally 'being moved with indignation in Himself.')*

John 11:39

(A.V.): Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

(SNT): And Jesus said: Take away this stone. Martha, the sister of the deceased, said to him: My Lord, by this time he is putrid; for four days have elapsed.

(NNT): Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to him, Lord, by this time the body is offensive; for he hath been dead four days.

(JMT): Jesus said, "Remove the boulder." "Lord," said Martha, the dead man's sister, "he will be stinking by this time; he has been dead four days."

(WNT): "Take away the stone," said Jesus. Martha, the sister of the dead man, exclaimed, "Master, by this time there is a foul smell; for it is three days since he died."

John 11:40

(A.V.): Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?

(SNT): Jesus said to her: Did I not tell thee, that if thou wouldst believe, thou shouldst see the glory of God?

(NNT): Jesus saith to her, Did I not tell thee, that if thou wouldst believe, thou shouldst see the glory of God?

(JMT): "Did I not tell you," said Jesus, "if you will only believe, you shall see the glory of God?"

(WNT): "Did I not promise you," replied Jesus, "that if you believe, you shall see the glory of God?"

John 11:41

(A.V.): Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

(SNT): And they took away the stone. And Jesus raised his eyes on high, and said: Father, I thank thee that thou hast heard me.

(NNT): They therefore took away the stone. And Jesus lifted up his eyes to heaven, and said, Father! I thank thee that thou hast heard me.

(JMT): Then they removed the boulder, and Jesus, lifting his eyes to heaven, said, "Father, I thank thee for listening to me."

(WNT): So they removed the stone. Then Jesus lifted up His eyes and said, "Father, I thank Thee that Thou hast heard me."

John 11:42

(A.V.): And I knew that thou hearest me always: but because of the people which stand by I said *it,* that they may believe that thou hast sent me.

(SNT): And I know that thou hearest me always; but on account of this multitude that standeth here, I say these things; that they may believe, that thou hast sent me.

(NNT): Yet I knew that thou hearest me always; but for the sake of the multitude standing around I said it, that they might believe that thou didst send me.

(JMT): "(I knew thou wouldst always listen to me, but I spoke on account of the crowd around, that they might believe thou hast sent me.)"

(WNT): "I know that Thou always hearest me; but for the sake of the crowd standing round I have said this—that they may believe that Thou didst send me."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 11:42.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 11:42.

John 11:43

(A.V.) And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

(SNT): And when he had thus spoken, he called with a loud voice: Lazarus, come forth!

(NNT): And having thus spoken, he cried with a loud voice, Lazarus, come forth!

(JMT): So saying, he exclaimed with a loud cry, "Lazarus, come out!"

(WNT): After speaking thus, He called out in a loud voice, "Lazarus, come out."

John 11:44

(A.V.): And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

(SNT): And the dead man came forth, with his hands and his feet swathed with bandages, and his face with a napkin. Jesus said to them: Loose him, and let him go.

(NNT): He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith to them, Loose him, and let him go.

(JMT): Out came the dead man, his feet and hands swathed in bandages, and his face tied up with a towel. Jesus said, "Untie him, and let him move."

(WNT): The dead man came out, his hands and feet wrapped in cloths, and his face wrapped round with a towel. "Untie him," said Jesus, "and let him go free." *(Notes: "Towel;" or 'handkerchief.')*

(Comp): The Rabbis paid special attention to the matter of grave clothes, for they claimed that the body would rise in the future state, clothed with its burial garments. Whether or not they had ever caught a gleam of the scientific fact that body and clothes are mental concepts which are not changed by death, but by Truth only,—we do not know.

John 11:45

(A.V.): Then many of the Jews which came to Mary,

and had seen the things which Jesus did, believed on him.

(SNT): And many of the Jews who had come to Mary, when they saw what Jesus did, believed on him.

(NNT): Many of the Jews therefore who had come to Mary, and had seen what he did, believed in him.

(JMT): Now a number of the Jews who had come to visit Mary and who witnessed what he had done, believed in him.

(WNT): Thereupon a considerable number of the Jews—namely those who had come to Mary and had witnessed His deeds—became believers in Him;

John 11:46

(A.V.): But some of them went their ways to the Pharisees, and told them what things Jesus had done.

(SNT): But some of them went to the Pharisees, and told them all that Jesus had done.—

(NNT): But some of them went away to the Pharisees, and told them what Jesus had done.

(JMT): But some of them went off to the Pharisees and told them what Jesus had done;

(WNT): though some of them went off to the Pharisees and told them what He had done.

John 11:47

(A.V.): Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

(SNT): And the chief priests and Pharisees assembled together, and said: What shall we do? For this man worketh many signs.

(NNT): Therefore the chief priests and the Pharisees gathered a council, and said, What are we to do, seeing that this man worketh many signs?

(JMT): whereupon the high priests and the Pharisees called a meeting of the Sanhedrin. "Whatever is to be done?" they said. "The fellow is performing a number of Signs."

(WNT): Therefore the High Priests and the Pharisees held a meeting of the Sanhedrin. "What steps are we taking?" they asked one another; "for this man is performing a great number of miracles."

(Comp): The raising of Lazarus on the *fourth* day broke down the last vestige of doubt among the people concerning Jesus' claims, and struck terror into the hearts of the Pharisees, who could readily see their prestige and power vanishing. It was at this point, that the Pharisaical mask of "righteous indignation" against Jesus was torn off, and the hideous thought behind that mask revealed itself in the deliberations of this called meeting. It took a demonstration of this nature to bring out from under cover this lurking enemy of mankind.

John 11:48

(A.V.): If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

(SNT): And if we thus let him alone, all the people will believe in him; and the Romans will come, and will take away our place and our nation.

(NNT): If we thus let him alone, all will believe in him; and the Romans will come, and take away both our place and nation.

(JMT): "If we let him alone, like this, everybody will believe in him, and then the Romans will come and suppress our holy Place and our nation."

(WNT): "If we leave him alone in this way, everybody will believe in him, and the Romans will come and blot out both our city and our nation." *(Notes: "City;" literally 'place.')*

John 11:49

(A.V.): And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

(SNT): But, one of them, named Caiaphas, was the high priest of that year; and he said to them: Ye know not any thing.

(NNT): And a certain one of them, Caiaphas, being high-priest that year, said to them, Ye know nothing at all;

(JMT): But one of them, Caiaphas, who was high priest that year, said, "You know nothing about it—"

(WNT): But one of them, named Caiaphas, being High Priest that year, said, "You know nothing about it."

(Comp): Josephus tells us that Joseph Caiaphas was elected high priest by the Roman Procurator, Valerius Gratus, in A. D. 18, and held office until deposed by Bitellius about A. D. 36. From all available sources, we find but one outstanding fact concerning Caiaphas, namely, his unscrupulous passion for power and authority. That he could have occupied his post for so long a period in the midst of such corruption, plainly indicates a mad coursing through those whirling currents of mortal mind, and finally a complete yielding to their forces. He conciliated his Roman masters by constantly betraying the interests of the people he was supposed to serve. The mockery of justice which marked the trial of Jesus, completely revealed his sordid ambition as well as his latent fears concerning his own security. Later on, history tells us of his continued persecution of the Christians. He imprisoned Peter and John, presided at the trial of Stephen, and gave Saul of Tarsus letters to Damascus, concerning some Christians there. It was on this journey that Saul heard the voice of Truth and later became the great apostle who changed his own name to Paul (which means in the Greek "small",—conveying the sense of humility).

John 11:50

(A.V.): Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

(SNT): Neither do ye consider, that it is expedient for us, that one man die for the people, and not that this whole people perish.

(NNT): nor do ye consider that it is expedient for us that one man die for the people, and not the whole nation perish.

(JMT): "you do not understand it is in your own interests that one man should die for the People, instead of the whole nation being destroyed."

(WNT): "You do not reflect that it is to your interest that one man should die for the People rather than the whole nation perish."

John 11:51

(A.V.): And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

(SNT): This he said, however, not from the promptings of his own mind; but being the high priest of that year, he prophesied, that Jesus was about to die for the people:

(NNT): And this he spoke not from himself; but being high-priest that year he prophesied that Jesus was about to die for the nation;

(JMT): (He did not say this simply of his own accord; he was high priest that year, and his words were a prophecy that Jesus was to die for the nation,)

(WNT): It was not as a mere man that he thus spoke. But being High Priest that year he was in-

spired to declare that Jesus was to die for the nation, *(Notes: "As a mere man;" literally 'from himself.')*

John 11:52

(A.V.): And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

(SNT): and not only for the people, but also that he might collect together the sons of God that were dispersed. *(Notes: "people," that is, the Jews in Judaea.)*

(NNT): and not for the nation only, but that he might also gather together in one body the children of God that are scattered abroad.

(JMT): (and not merely for the nation but to gather into one the scattered children of God.)

(WNT): and not for the nation only, but in order to unite into one body all the far-scattered children of God.

John 11:53

(A.V.): Then from that day forth they took counsel together for to put him to death.

(SNT): And from that day, they plotted to kill him.—

(NNT): Therefore from that day forth they consulted together to put him to death.

(JMT): So from that day their plan was to kill him.

(WNT): So from that day forward they planned and schemed in order to put Him to death.

John 11:54

(A.V.): Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

(SNT): And Jesus did not walk openly among the Jews; but retired from them to a place near the wilderness, to a town called Ephraim; and there he abode with his disciples.—

(NNT): Jesus therefore no longer walked openly among the Jews, but departed thence to the country near the wilderness, to a city called Ephraim, and there abode with the disciples.

(JMT): Accordingly Jesus no longer appeared in public among the Jews, but withdrew to the country adjoining the desert, to a town called Ephraim; there he stayed with the disciples.

(WNT): Therefore Jesus no longer went about openly among the Jews, but He left that neighbourhood and went into the district near the Desert, to a town called Ephraim, and remained there with the disciples.

(Comp): The only mention made in the New Testament of this city called Ephraim is in this passage. Its history and exact location is unknown.

John 11:55

(A.V.): And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

(SNT): And the passover of the Jews drew near: and many went up from the villages to Jerusalem, before the feast, that they might purify themselves.

(NNT): And the passover of the Jews was at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.

(JMT): Now the passover of the Jews was near, and many people went up from the country to Jerusalem, to purify themselves before the passover.

(WNT): The Jewish Passover was coming near, and many from that district went up to Jerusalem before the Passover, to purify themselves. *(Notes: "From that district;" or 'from (all parts of) the country.' But if this had been the sense we should have expected the verb to be in the imperfect. Here it is in the aorist.)*

John 11:56

(A.V.): Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

(SNT): And they sought for Jesus; and they said one to another, in the temple: What think ye? that he will not come to the feast?

(NNT): They sought therefore for Jesus, and said one to another, as they stood in the temple, What think ye? that he will not come to the feast?

(JMT): They looked out for Jesus, and as they stood in the temple they said to one another, "What

do you think? Do you think he will not come up to the festival?"

(WNT): They therefore looked out for Jesus, and asked one another as they stood in the Temple, "What do you think?—will he come to the Festival at all?"

John 11:57

(A.V.): Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it,* that they might take him.

(SNT): And the chief priests and the Pharisees had commanded that if any one knew where he was, he should make it known to them, that they might take him.

(NNT): Now the chief priests and the Pharisees had given orders, that, if any one knew where he was, he should give information, that they might seize him.

(JMT): (The high priests and the Pharisees had given orders that they were to be informed, if anyone found out where he was, so that they might arrest him.)

(WNT): Now the High Priests and the Pharisees had issued orders that if any one knew where He was, he should give information, so that they might arrest Him.

CHAPTER XII.

John 12:1

(A.V.): Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

(SNT): And six days before the passover, Jesus came to Bethany, where was that Lazarus whom Jesus raised from the dead.

(NNT): Jesus, therefore, six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead.

(JMT): Six days before the festival, Jesus came to Bethany, where Lazarus stayed (whom Jesus had raised from the dead).

(WNT): Jesus, however, six days before the Passover, came to Bethany, where Lazarus was whom He had raised from the dead.

John 12:2

(A.V.): There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

(SNT): And they made a supper for him there: and Martha served, and Lazarus was one of the guests with him. *(Notes: "Guests;" or "reclin-ers.")*

(NNT): They made therefore a supper for him there, and Martha served; but Lazarus was one of those who reclined at the table with him.

(JMT): They gave a supper for him there; Martha waited on him, and Lazarus was among those who reclined at table beside him.

(WNT): So they gave a dinner there in honour of Jesus, at which Martha waited at table, but Lazarus was one of the guests who were with Him.

(Comp): This supper, which occurred on the Jews' Sabbath, was of a festive character, conforming in spirit to the approaching Passover. It likewise afforded the opportunity of paying true Syrian homage to our Master in humble gratitude for the proof he had given, in Lazarus' case, of man's immortality. Little heed was paid, on this occasion, to the edict of the Sanhedrin recorded by John in Chapter 11:57: "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it,* that they might take him."

John 12:3

(A.V.): Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

(SNT): And Mary took an alabaster box of perfume of choice spikenard, of great price; and anointed the feet of Jesus; and she wiped his feet with her hair. And the house was filled with the odor of the perfume.

(NNT): Then Mary, taking a pound of ointment of pure spikenard, very costly, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

(JMT): Then Mary, taking a pound of expensive perfume, real nard, anointed the feet of Jesus and wiped his feet with her hair, till the house was filled with the scent of the perfume.

(WNT): Availing herself of the opportunity, Mary took a pound weight of pure spikenard, very costly, and poured it over His feet, and wiped His feet with her hair, so that the house was filled with the fragrance of the perfume. *(Notes: "Pure;" or "liquid.")*

(Comp): Spikenard or nard oil came from the *nardus* plant in Arabia. The Arabic name means literally "Indian spike"; for the plant had, according to a physician who lived about A.D. 100, many shaggy spikes growing from one root. This root and the lower part of the stem yielded the oil used in the perfume.

The reference to the costliness of spikenard finds its justification in this fact: while the cost of the ointment used on this occasion was but fifty dollars, still the poverty of the thought of this period had resulted in a scale of living which made this amount equivalent to the bread supply of eight thousand people. To a consciousness rich in gratitude, however, this act was but a fitting expression.

Anointing was an ancient custom of both Jews and Gentiles. The host, at a banquet, refreshed his guests by pouring the cool fragrant oil upon their heads. The New Testament period inherited this custom from the earliest period of Israel's history. Originally, the act of anointing was thought to endow the human subject with certain qualities possessed by the unguent. It was also believed that the act of anointing transmitted the attributes of the host's heart.

It is almost impossible to convey accurately to this age, the significance of Mary's act in wiping Jesus' feet with her hair,—that proof which she gave of her gratitude. Long hair was looked upon as woman's chief glory and took upon itself an import which led to many quaint customs and laws concerning it. To touch the feet of another was considered an act befitting a slave only; using her hair under such circumstances clearly revealed the scope of Mary's demonstration over tradition, and the grip of human self-hood.

The alabaster container or flask derived its name from the stone used in making it. The neck was formed like a cylinder; and the shape of the entire piece resembled that of a rosebud.

John 12:4

(A.V.): Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

(SNT): Then said Judas Iscariot, one of the disciples, he that was about to betray him:

(NNT): But Judas Iscariot, one of his disciples, he who was about to betray him, saith,

(JMT): One of his disciples, Judas Iscariot (who was to betray him), said,

(WNT): Then said Judas (the Iscariot, one of the Twelve—the one who afterwards betrayed Jesus),

John 12:5

(A.V.): Why was not this ointment sold for three hundred pence, and given to the poor?

(SNT): Why was not this ointment sold for three hundred denarii, and given to the poor?

(NNT): Why was not this ointment sold for three hundred denaries, and given to the poor?

(JMT): "Why was not this perfume sold for ten pounds, and the money given to the poor?"

(WNT): "Why was not that perfume sold for 300 shillings and the money given to the poor?"

(Comp): The "pence" was equivalent in value to approximately twenty cents of our money. This coin, bearing the head and titles of the ruling Caesars, represented a day's wage for a laborer. It was used also to pay the Imperial tribute. *Denarii,* the plural of *Denarius,* is the name of the Roman coin called in the Authorized Version of this text, "pence".

John 12:6

(A.V.): This he said, not that he cared for the poor;

but because he was a thief, and had the bag, and bare what was put therein.

(SNT): And this he said, not because he cared for the poor, but because he was a thief, and held the purse, and carried what was put in it. *(Notes: "Put in it;" "fell into it.")*

(NNT): And this he said, not because he cared for the poor, but because he was a thief, and kept the purse, and bore what was put therein.

(JMT): (Not that he cared for the poor; he said this because he was a thief, and because he carried the money-box and pilfered what was put in.)

(WNT): The reason he said this was not that he cared for the poor, but that he was a thief, and that being in charge of the money-box, he used to steal what was put into it.

(Comp): In papyri recently discovered, we find some explanation of the verb "bare", as used in this text. The meaning of that word, during Jesus' time, conveyed the additional sense of—"to bare off"—that is "to steal".
This office of "treasurer" of communal property was a common one at that period and was filled by the most capable men only. This fact throws some light on Judas, on his ability and former standing as a man and a disciple.

John 12:7

(A.V.): Then said Jesus, Let her alone: against the day of my burying hath she kept this.

(SNT): But Jesus said: Let her alone; she hath kept it for the day of my burial.

(NNT): Then said Jesus, Let her alone, that she may keep it until the day of my burial.

(JMT): Then said Jesus, "Let her alone, let her keep what she has for the day of my burial."

(WNT): But Jesus interposed. "Do not blame her," He said, "allow her to have kept it for the time of my preparation for burial." *(Notes: "Allow her to have kept;" or "(her purpose was but) to keep." The women who later on brought spices to anoint Christ's dead body came too late.)*

(Comp): The thought of burial in the Scriptures has always conveyed the figurative sense of "to lose sight of". The use of ointment and spices typified to the Jews the esteem and gratitude in which the departed were held.

John 12:8

(A.V.): For the poor always ye have with you; but me ye have not always.

(SNT): For the poor are always with you, but I am not with you always.—

(NNT): For the poor ye have always with you, but me ye have not always.

(JMT): "You have always the poor beside you, but you have not always me."

(WNT): "For the poor you always have with you, but you have not me always."

John 12:9

(A.V.): Much people of the Jews therefore knew that

he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

(SNT): And great multitudes of the Jews heard that he was there: and they came, not only on account of Jesus, but also that they might see Lazarus, whom he raised from the dead.

(NNT): The great multitude of the Jews therefore knew that he was there; and they came, not only on account of Jesus, but that they might see Lazarus also, whom he raised from the dead.

(JMT): Now the great mass of the Jews learned he was there, and they came not only on account of Jesus but to see Lazarus whom he had raised from the dead.

(WNT): Now it became widely known among the Jews that Jesus was there; but they came not only on His account, but also in order to see Lazarus whom He had brought back to life.

John 12:10

(A.V.): But the chief priests consulted that they might put Lazarus also to death;

(SNT): And the chief priests deliberated about killing even Lazarus:

(NNT): But the chief priests consulted together that they might put Lazarus also to death;

(JMT): So the high priests planned to kill Lazarus as well,

(WNT): The High Priests, however, consulted together to put Lazarus also to death,

John 12:11

(A.V.): Because that by reason of him many of the Jews went away, and believed on Jesus.

(SNT): because many of the Jews, on his account, went and believed in Jesus.

(NNT): because on his account many of the Jews were going away, and believing in Jesus.

(JMT): since it was owing to him that a number of the Jews went away and believed in Jesus.

(WNT): for because of him many of the Jews left them and became believers in Jesus. *(Notes: "Left them and became;" not all at once, but, as the imperfect tense implies, in long and frequent succession.)*

John 12:12

(A.V.): On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

(SNT): And the next day, a great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem,

(NNT): On the next day, a great multitude that had come to the feast, hearing that Jesus was coming to Jerusalem,

(JMT): Next day the great mass of people who had come up for the festival heard that Jesus was entering Jerusalem,

(WNT): The next day a great crowd of those who had come to the Festival, hearing that Jesus was coming to Jerusalem,

John 12:13

(A.V.): Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

(SNT): took boughs of palm-trees, and went out to meet him. And they cried, and said: Hosanna, Blessed is he that cometh in the name of the Lord, the king of Israel!

(NNT): took branches of palm-trees, and went forth to meet him, crying aloud, Hosanna! blessed is he who cometh in the name of the Lord, even the king of Israel!

(JMT): and taking palm-branches they went out to meet him, shouting, *"Hosanna! Blessed be he who comes in the Lord's name,* the king of Israel!"

(WNT): took branches of the palm trees and went out to meet Him, shouting as they went, "God save him! BLESSINGS ON HIM WHO COMES IN THE NAME OF THE LORD—even on the King of Israel!"

(Comp): "Hosanna" means literally "save now". In this verse the people were recalling and applying that great *"Hallel"* or "hymn of praise" written by David. It is found in Psalm 118:25, 26: "Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. (26) Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD." This psalm was frequently used during solemn festivals,

and in this instance its application seemed to be fitting. According to tradition, it was chanted by the people of Jerusalem as they went out to meet the pilgrims and bid them welcome. The pilgrims responded by singing the second clause of each verse. Both groups sang the last verse in unison.

John 12:14

(A.V.): And Jesus, when he had found a young ass, sat thereon; as it is written,

(SNT): And Jesus found an ass, and sat upon it; as it is written,

(NNT): And Jesus, having found a young ass, sat thereon, as it is written,

(JMT): And Jesus came across a young ass and seated himself on it; as it is written,

(WNT): And Jesus, having procured a young ass, sat upon it, just as the Scripture says,

(Comp): Some scholars call attention to this instance of symbolism found in this verse, referring the student to Numbers 19:2 and Deuteronomy 21:3. They see in these three occasions (including John 12:14) similar instances of consecration to the service of Principle. Numbers 19:2: "This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:" Deuteronomy 21:3: "And it shall be, *that* the city *which is* next unto the

slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;"

John 12:15

(A.V.): Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

(SNT): Fear not, daughter of Sion. Behold, thy king cometh to thee; and he rideth upon a colt, the foal of an ass.

(NNT): "Fear not, daughter of Zion! lo! thy king cometh, sitting on an ass's colt."

(JMT): *Fear not, daughter of Sion; here is your king coming, seated on an ass's colt.*

(WNT): "Fear not, Daughter of Zion! See, thy King is coming riding on an ass's colt." *(Notes: "Daughter;" a Hebraism meaning "inhabitant.")*

(Comp): In this passage, we find the fulfillment of Zechariah 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

John 12:16

(A.V.): These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

(SNT): These things understood not his disciples, at that time; but when Jesus was glorified, then his disciples remembered that these things were written of him, and that they did them to him.—

(NNT): These things his disciples did not understand at the first; but when Jesus had been glorified, then they remembered that these things were written of him, and that they had done these things to him.

(JMT): (His disciples did not understand this at first; but when Jesus was glorified, then they remembered this had been written of him and had happened to him.)

(WNT): The meaning of this His disciples did not understand at the time; but after Jesus was glorified they recollected that this was written about Him, and that they had done this to Him.

John 12:17

(A.V.): The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

(SNT): And the multitude that had been with him, testified that he had called Lazarus from the grave, and raised him from the dead.

(NNT): The multitude therefore that was with him when he called Lazarus out of the tomb and raised him from the dead bore witness.

(JMT): Now the people who were with him when he

called Lazarus from the tomb and raised him from the dead, testified to it;

(WNT): The large number of people, however, who had been present when He called Lazarus out of the tomb and brought him back to life, related what they had witnessed.

John 12:18

(A.V.): For this cause the people also met him, for that they heard that he had done this miracle.

(SNT): And for this reason, great multitudes went out to meet him, as they had heard that he wrought this sign.

(NNT): For this cause also the multitude met him, because they had heard that he had wrought this sign.

(JMT): and that was why the crowd went out to meet him, because they heard he had performed this Sign.

(WNT): This was also why the crowd came to meet Him, because they had heard of His having performed that miracle.

John 12:19

(A.V.): The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

(SNT): But the Pharisees said, one to another: Do ye see, that ye are gaining nothing? For, lo, the whole world is going after him.

(NNT): The Pharisees therefore said among them-

selves, Ye see that ye effect nothing; lo! the world hath gone after him.

(JMT): Then said the Pharisees to one another, "You see, you can do nothing! Look, the world has gone after him."

(WNT): The result was that the Pharisees said among themselves, "Observe how idle all your efforts are! The world is gone after him!" *(Notes: "Observe;" or "Do you see that....?")*

(Comp): The expression "the world is gone after him" was a common Jewish formula and is found in much of the literature of that period.

John 12:20

(A.V.): And there were certain Greeks among them that came up to worship at the feast:

(SNT): And there were also among the people, some who had come up to worship at the feast.

(NNT): Now there were certain Greeks among those who came up to worship at the feast.

(JMT): Now there were some Greeks among those who had come up to worship at the festival;

(WNT): Now some of those who used to come up to worship at the Festival were Greeks. *(Notes: "To come up;" to the part of the country spoken of in all the earlier part of the chapter. Or perhaps "to go up.")*

John 12:21

(A.V.): The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

(SNT): These came, and approached Philip, who was of Bethsaida in Galilee, and said to him: My lord, we are desirous to see Jesus.

(NNT): These came therefore to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus.

(JMT): they came to Philip of Bethsaida in Galilee and appealed to him, saying, "Sir, we want to see Jesus."

(WNT): They came to Philip, of Bethsaida in Galilee, with the request, "Sir, we wish to see Jesus."

John 12:22

(A.V.): Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

(SNT): Philip came and told Andrew; and Andrew and Philip told Jesus.

(NNT): Philip goeth and telleth Andrew; Andrew and Philip go and tell Jesus.

(JMT): Philip went and told Andrew; Andrew and Philip went and told Jesus.

(WNT): Philip came and told Andrew: Andrew and Philip told Jesus.

John 12:23

(A.V.): And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

(SNT): And Jesus answered, and said to them: The hour is come that the Son of man should be glorified.

(NNT): But Jesus answereth them, saying, The hour hath come that the Son of man should be glorified.

(JMT): And Jesus answered, "The hour has come for the Son of man to be glorified."

(WNT): His answer was, "The time has come for the Son of Man to be glorified."

(Comp): The request of the Greeks to "see Jesus" was answered by Jesus in this text. The literal meaning of the word "glorify" is to "render apparent". They had asked to see the corporeal Saviour and in rebuking this request, Jesus called the attention of his disciples to the fact that the incorporeal idea should be sought and seen—should be "rendered apparent".

John 12:24

(A.V.): Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

(SNT): Verily, verily, I say to you, That a kernel of wheat, unless it fall and die in the ground, remaineth alone; but if it die, it produceth numerous fruits.

(NNT): Truly, truly do I say to you, Unless a grain of wheat fall into the ground and die, itself abideth alone; but if it die, it beareth much fruit.

(JMT): "Truly, truly I tell you, unless a grain of wheat falls into the earth and dies, it remains

a single grain; but if it dies, it bears rich fruit."

(WNT): "In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remain what it was—a single grain; but that if it dies, it yields a rich harvest."

John 12:25

(A.V.): He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

(SNT): He that loveth his life, will lose it; and he that hateth his life, in this world, will preserve it unto life everlasting.

(NNT): He that loveth his life loseth it; and he that hateth his life in this world will keep it unto everlasting life.

(JMT): "He who loves his life loses it, and he who cares not for his life in this world will preserve it for eternal life."

(WNT): "He who holds his life dear, is destroying it; and he who makes his life of no account in this world shall keep it to the Life of the Ages." *(Notes: "His life; or 'his soul.' "Makes of no account;" literally 'hates.' "Shall keep it;" literally 'will be keeping guard over it.')*

John 12:26

(A.V.): If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

(SNT): If any one is servant to me, he will come after me; and where I am, there also will my servant be. Him that serveth me, will the Father honor.

(NNT): If any one be a servant to me, let him follow me; and where I am, there also will my servant be; if any one serve me, the Father will honor him.

(JMT): "If anyone serves me, let him follow me, and where I am, there shall my servant be also: if anyone serves me, my Father will honour him."

(WNT): "If a man wishes to be my servant, let him follow me; and where I am, there too shall my servant be. If a man wishes to be my servant, the Father will honour him."

John 12:27

(A.V.): Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

(SNT): Behold, now is my soul troubled; and what shall I say? My Father, deliver me from this hour? But for this very cause, came I to this hour.

(NNT): Now is my soul troubled; and what shall I say? Father, save me from this hour! But for this cause I came to this hour.

(JMT): *"My soul is now disquieted.* What am I to say? 'Father, save me from this hour'? Nay, it is something else that has brought me to this hour:"

(WNT): "Now is my soul full of trouble; and what shall I say? Father, save me from this hour. But for this purpose I have come to this hour."

John 12:28

(A.V.): Father, glorify thy name. Then came there a voice from heaven, *saying,* I have both glorified *it,* and will glorify *it* again.

(SNT): Father, glorify thy name! And a voice was heard from heaven: I have glorified [it]; and I will glorify [it] again.

(NNT): Father, glorify thy name! Then came there a voice from heaven: Yea, I have glorified it, and will glorify it again.

(JMT): "I will say, 'Father, glorify thy name.'" Then came a voice from heaven, "I have glorified it, and I will glorify it again."

(WNT): "Father, glorify Thy name." Thereupon there came a voice from the sky, "I have glorified it and will also glorify it again."

John 12:29

(A.V.): The people therefore, that stood by, and heard *it,* said that it thundered: others said, An angel spake to him.

(SNT): And the multitude standing by, heard [it]; and they said: There was thunder. But others said: An angel spoke with him.

(NNT): The multitude therefore that stood by, hearing this, said that it thundered. Others said, An angel hath spoken to him.

(JMT): When they heard the sound, the people standing by said it had thundered; others said, "An angel spoke to him."

(WNT): The crowd that stood by and heard it, said that there had been thunder. Others said, "An angel spoke to him." *(Notes: "Stood by;" literally 'stood.')*

John 12:30

(A.V.): Jesus answered and said, This voice came not because of me, but for your sakes.

(SNT): Jesus answered, and said to them: This voice was not for my sake, but for yours.

(NNT): Jesus answered and said, This voice hath come not for my sake, but for yours.

(JMT): Jesus answered, "This voice did not come for my sake but for yours."

(WNT): "It is not for my sake," said Jesus, "that that voice came, but for your sakes."

John 12:31

(A.V.): Now is the judgment of this world: now shall the prince of this world be cast out.

(SNT): Now is the judgment of this world: now the the ruler of this world is cast out.

(NNT): Now is the judgment of this world; now will the prince of this world be cast out;

(JMT): "Now is this world to be judged; now the Prince of this world will be expelled."

(WNT): "Now is a judgement of this world: now will the Prince of this world be driven out." *(Notes: "Is a judgment of;" or 'there comes judgment upon.')*

John 12:32

(A.V.): And I, if I be lifted up from the earth, will draw all *men* unto me.

(SNT): And I, when I am lifted up from the earth, will draw all men to me.

(NNT): and I, if I be lifted up from the earth, shall draw all men to me.

(JMT): "But I, when I am lifted up from the earth, will draw all men to myself."

(WNT): "And I—if I am lifted up from the earth—will draw all men to me." *(Notes: "If;" or "when." "From;" more literally "out of.")*

(Comp): Rotherham, in his Emphasized New Testament, gives this translation: "And || I ||<if I be lifted up out of the earth> will draw | all | unto myself."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 12:32.

John 12:33

(A.V.): This he said, signifying what death he should die.

(SNT): And this he said, to show by what manner of death, he was to die.—

(NNT): This he said, signifying what kind of death he was to die.

(JMT): (By this he indicated the kind of death he was to die.)

(WNT): He said this to indicate the kind of death He would die.

John 12:34

(A.V.): The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

(SNT): The multitude said to him: We have heard from the law, that the Messiah abideth for ever: [and] how sayest thou, that the Son of man is to be lifted up? Who is this Son of man?

(NNT): The multitude therefore answered him, We have heard out of the Law that the Christ abideth for ever; how then dost thou say that the Son of man must be lifted up? Who is this Son of man?

(JMT): So the people answered, "We have learned from the Law that the Christ is to remain for ever; what do you mean by saying that the Son of man must be lifted up? Who is this Son of man?"

(WNT): The crowd answered Him, "We have heard out of the Law that the Christ remains for ever. In what sense do you say that the Son of Man must be lifted up? Who is that Son of Man?"

(Comp): These are the citations referred to by the Jews: Psalms 89:36, 37: "His seed shall endure for ever, and his throne as the sun before me. (37) It shall be established for ever

as the moon, and *as* a faithful witness in heaven. Selah." Psalms 110:4: "The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek." Isaiah 9:7: "Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

Ezekiel 37:25: "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever." Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Daniel 4:14, 27: "He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: (27) Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity."

John 12:35

(A.V.): Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

(SNT): Jesus said to them: A short time longer, the light is with you. Walk, while ye have the light, lest the darkness overtake you. He that walketh in the dark, knoweth not whither he goeth.

(NNT): Jesus therefore said to them, Yet a little while is the light among you. Walk while ye have the light, that darkness may not overtake you; and he that walketh in the darkness knoweth not whither he goeth.

(JMT): Then Jesus said to them, "The Light will shine among you for a little longer yet; walk while you have the Light, that the darkness may not overtake you. He who walks in the dark does not know where he is going."

(WNT): "Yet a little while," He replied, "the light is among you. Be faithful to the light that you have, for fear darkness should overtake you; for a man who walks in the dark does not know where he is going." *(Notes: "Be faithful to;" literally 'walk according to.')*

John 12:36

(A.V.): While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

(SNT): While the light is with you, confide in the light; that ye may be children of the light.—These things said Jesus, and departed, and concealed himself from them.

(NNT): While ye have the light, believe in the light, that ye may become sons of light. These things spoke Jesus, and went away, and hid himself from them.

(JMT): "While you have the Light, believe in the Light, that you may be sons of the Light." With these words Jesus went away and hid from them.

(WNT): "In the degree that you have light, believe in the Light, so that you may become sons of Light." Jesus said this, and went away and hid Himself from them.

John 12:37

(A.V.): But though he had done so many miracles before them, yet they believed not on him:

(SNT): And although he wrought all these signs before them, they believed him not;

(NNT): But though he had wrought so many signs before them, they did not believe in him;

(JMT): Now for all the Signs he had performed before them, they did not believe in him—

(WNT): But though He had performed such great miracles in their presence, they did not believe in Him— *(Notes: "Such great;" or 'so many,' but in this Gospel we find but little stress laid on the number of our Lord's miracles, only seven being recorded.)*

John 12:38

(A.V.): That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

(SNT): that the word of Isaiah the prophet might be fulfilled, who said: My Lord; who hath believed our report? And to whom is the arm of the Lord revealed?

(NNT): that what was spoken by Isaiah the prophet might be fulfilled, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

(JMT): that the word spoken by the prophet Isaiah might be fulfilled: *Lord, who has believed what they heard from us? And to whom has the arm of the Lord been revealed?*

(WNT): in order that the words of Isaiah the Prophet might be fulfilled, "LORD, WHO HAS BELIEVED OUR PREACHING? AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN UNVEILED?"

(Comp): John is quoting from Isaiah 53:1: "Who hath believed our report? and to whom is the arm of the LORD revealed?"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 12:38.

John 12:39

(A.V.): Therefore they could not believe, because that Esaias said again,

(SNT): For this reason they could not believe, because Isaiah said again:

(NNT): For this cause they could not believe, because Isaiah said again,

(JMT): This was why they could not believe; for Isaiah again said,

(WNT): For this reason they were unable to believe—because Isaiah said again,

John 12:40

(A.V.): He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

(SNT): They have blinded their eyes, and darkened their hearts; that they might not see with their eyes, and understand with their heart, and be converted; and I should heal them.

(NNT): "He hath blinded their eyes, and hardened their heart; lest they should see with their eyes, and understand with their heart, and turn from their ways, and I should heal them."

(JMT): *He has blinded their eyes and made their hearts insensible, to prevent them seeing with their eyes and understanding with their hearts and turning for me to cure them.*

(WNT): "He has blinded their eyes and made their minds callous, Lest they should see with their eyes and perceive with their minds, And should turn, And I should heal them."

(Comp): John completes this thought by quoting the passage found in Isaiah 6:9, 10: "And he said, Go, and tell this people, Hear ye indeed,

but understand not; and see ye indeed, but perceive not. (10) Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

John 12:41

(A.V.): These things said Esaias, when he saw his glory, and spake of him.

(SNT): These things spake Isaiah, when he saw his glory, and spoke of him.

(NNT): These things said Isaiah, because he saw his glory, and spoke of him.

(JMT): (Isaiah said this because he saw his glory and spoke of him.)

(WNT): Isaiah uttered these words because he saw His glory; and he spoke of Him.

(Comp): Jesus refers to the first verse of Isaiah 6: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

John 12:42

(A.V.): Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him,* lest they should be put out of the synagogue:

(SNT): And of the chiefs also, many believed on him; but on account of the Pharisees, they did not confess [him], lest they should be put out of the synagogue;

(NNT): Yet even of the rulers many believed in him; but on account of the Pharisees they did not acknowledge him, lest they should be put out of the synagogue;

(JMT): Still, a number even of the authorities believed in him, though they would not confess it on account of the Pharisees, in case of being excommunicated;

(WNT): Nevertheless even from among the Rulers many believed in Him. But because of the Pharisees they did not avow their belief, for fear they should be shut out from the synagogue.

John 12:43

(A.V.): For they loved the praise of men more than the praise of God.

(SNT): for they loved the praise of men, more than the praise of God.—

(NNT): for they loved the glory that is of men more than the glory that is of God.

(JMT): they preferred the approval of men to the approval of God.

(WNT): For they loved the glory that comes from men rather than the glory that comes from God.

John 12:44

(A.V.): Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

(SNT): And Jesus cried, and said: He that believeth in me, believeth not in me, but in him that sent me.

(NNT): But Jesus cried aloud, and said, He that believeth in me, believeth not in me, but in him that sent me;

(JMT): And Jesus cried aloud, "He who believes in me believes not in me but in him who sent me,"

(WNT): But Jesus cried aloud, "He who believes in me, believes not so much in me, as in Him who sent me;"

John 12:45

(A.V.): And he that seeth me seeth him that sent me.

(SNT): And he that seeth me, seeth him that sent me.

(NNT): and he that beholdeth me, beholdeth him that sent me.

(JMT): "and he who beholds me beholds him who sent me."

(WNT): "and he who sees me sees Him who sent me."

John 12:46

(A.V.): I am come a light into the world, that whosoever believeth on me should not abide in darkness.

(SNT): I have come into the world, a light, that whoever believeth in me, might not abide in darkness.

(NNT): I have come a light into the world, that whoever believeth in me may not remain in the darkness.

(JMT): "I have come as light into the world, that no one who believes in me may remain in the dark."

(WNT): "I have come like light into the world, in order that no one who believes in me may remain in the dark."

John 12:47

(A.V.): And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

(SNT): And whoever shall hear my words, and not observe them, I judge him not; for I did not come to judge the world, but to vivify the world.

(NNT): And if any one hear my words, and keep them not, I do not judge him; for I came not to judge the world, but to save the world.

(JMT): "If anyone hears my words and does not keep them, it is not I who judge him; for I have not come to judge the world but to save the world."

(WNT): "And if any one hears my teachings and regards them not, I do not judge him; for I did not come to judge the world, but to save the world." *(Notes: "Regards them not;" literally 'keeps no guard over them.')*

John 12:48

(A.V.): He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

(SNT): Whoever rejecteth me, and receiveth not my words, there is one to judge him; the word which I speak, will judge him, at the last day.

(NNT): He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, that will judge him in the last day.

(JMT): "He who rejects me and will not receive my words has indeed a judge: the word I have spoken will judge him on the last day,"

(WNT): "He who sets me at naught and does not receive my teachings is not left without a judge: the Message which I have spoken will judge him on the last day." *(Notes: "I have spoken;" the rendering 'I spoke' would be understood by the ordinary English reader as referring to words spoken only on one definite occasion—an interpretation altogether inadmissible.)*

(Comp): Jesus is recalling the word, spoken to Moses, as recorded in Deuteronomy 18:19: "And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him."

John 12:49

(A.V.): For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

(SNT): For I have not spoken from myself; but the Father who sent me, he gave me commandment, what I should speak, and what I should say.

(NNT): Because I have not spoken from myself; but the Father who sent me hath himself committed to me what I should say, and what I should speak;

(JMT): "for I have not spoken of my own accord—the Father who sent me, he it was who ordered me what to say and what to speak."

(WNT): "Because I have not spoken on my own authority; but the Father who sent me, Himself gave me a command what to say and in what words to speak." *(Notes: "Gave me;" and it still continues in my care (the Greek perfect).)*

(Comp): Again Jesus refers to the Prophet mentioned in Deuteronomy 18:18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

John 12:50

(A.V.): And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

(SNT): And I know that his commandment is life eternal. Therefore, these things which I speak, as my Father hath said to me, so I speak.

(NNT): and I know that what he hath committed to me is everlasting life. What I speak therefore, I speak as the Father hath directed me.

(JMT): "And I know his orders mean eternal life. Therefore when I speak, I speak as the Father has told me."

(WNT): "And I know that His command is the Life of the Ages. What therefore I speak, I speak just as the Father has bidden me."
(Notes: "His command is;" that is 'from obedience to Him comes.')

CHAPTER XIII.

John 13:1

(A.V.): Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

(SNT): And before the feast of the passover, Jesus knew that the hour had come when he should depart from this world unto the Father. And he loved his own [people], who were in the world; and he loved them unto the end.

(NNT): Now before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them unto the end.

(JMT): Now before the passover festival Jesus knew the time had come for him to pass from this world to the Father. He had loved his own in this world and he loved them to the end;

(WNT): Now just before the Feast of the Passover this incident took place. Jesus knew that the time had come for Him to leave this world and go to the Father; and having loved His own who were in the world, He loved them to the end.

(Comp): The expressions "the hour is come" and "to depart out of this world" were frequently

used in Jewish writings. They conveyed the thought of "dying" or "passing out".

Some authorities translate the expression "he loved them unto the end" as follows: "he loved them to the uttermost". They have based this translation on the recent discoveries of papyri in which this expression is found to have frequently conveyed the combined sense of "termination" and "completeness". The period of his great demonstration was approaching, and it was a period of love, —love that so increased that it enabled him to make his demonstration. This love found a wonderful expression during the "last supper".

The Feast of the Passover lasted seven days, beginning with the evening of the 14th Nison, and concluding with the evening of the 21st. We have no exact equivalent for the month Nison. The period falls within March and April, and denoted as March-April. This Feast marked the birth-month of the sacred year and the seventh month of the civil year. The name "Passover" is, in the Hebrew, "Pesah"; the Greek term is "Pascha" and comes from a root which means "to step over" or "overleap"; thus by name is the Feast connected with its historical origin, which has already been explained in the compiler's notes under the 13th verse of the 2nd chapter of John. Scholars have estimated that the annual pilgrimage to Jerusalem for this celebration numbered approximately three million.

John 13:2

(A.V.): And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son,* to betray him;

(SNT): And when the supper was passed, it had been injected by Satan into the heart of Judas Iscariot, the son of Simon, to betray him.

(NNT): And supper being served,—the Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him,—

(JMT): so at supper, knowing that though the devil had suggested to Judas Iscariot, Simon's son, to betray him,

(WNT): While supper was proceeding, the Devil having by this time suggested to Judas Iscariot, the son of Simon, the thought of betraying Him,

John 13:3

(A.V.): Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

(SNT): And Jesus, because he knew that the Father had given all things into his hands; and that he came out from the Father, and was going to God;

(NNT): he, knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God,

(JMT): the Father had put everything into his hands —knowing that he had come from God and was going to God,

(WNT): Jesus, although He knew that the Father had put everything into His hands, and that He had come forth from God and was now going to God,

John 13:4

(A.V.): He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

(SNT): arose from the supper, and laid aside his long garments, and took a linen cloth, and wrapped it about his loins;

(NNT): riseth from the supper, and layeth aside his garments, and took a towel, and girded himself.

(JMT): he rose from table, laid aside his robe, and tied a towel round him,

(WNT): rose from table, threw off His upper garments, and took a towel and tied it round Him.

(Comp): The Paschal Supper, which was celebrated in each home, was served to a company of not less than ten persons. After the cup of wine had been passed, the washing of hands was then performed by the "Head" of the company. To the disciples, therefore, it was tremendously significant that Jesus extended this symbolism of washing to include the washing of feet. They realized in a moment that the practical application of the rite of purification of thought, symbolized by the washing of hands, was now to include the demonstration

of walking in accordance with the demand of Principle. This is another instance of Jesus' marvelous adaptation in his teaching.

John 13:5

(A.V.): After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

(SNT): and poured water into a wash-basin, and began to wash the feet of his disciples: and he wiped them with the linen cloth with which he had girded his loins.

(NNT): Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

(JMT): then poured water into a basin, and began to wash the feet of the disciples, wiping them with the towel he had tied round him.

(WNT): Then He poured water into a basin, and proceeded to wash the feet of the disciples and to wipe them with the towel which He had put round Him.

John 13:6

(A.V.): Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

(SNT): And when he came to Simon Cephas, Simon said to him: Dost thou, my Lord, wash my feet for me?

(NNT): So he cometh to Simon Peter; who saith to him, Lord, dost thou wash my feet?

(JMT): He came to Simon Peter. "Lord," said he, "you to wash my feet!"

(WNT): When He came to Simon Peter, Peter objected. "Master," he said, "are *you* going to wash my feet?" *(Notes: "When He came." There is no indication of the order in which our Lord went to the disciples.)*

John 13:7

(A.V.): Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

(SNT): Jesus answered, and said to him: What I do, thou understandest not now: but hereafter thou wilt understand.

(NNT): Jesus answered and said to him, What I do thou knowest not now, but thou wilt know hereafter.

(JMT): Jesus answered him, "You do not understand just now what I am doing, but you will understand it later on."

(WNT): "What I am doing," answered Jesus, "for the present you do not know, but afterwards you shall know."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 13:7.

John 13:8

(A.V.): Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

(SNT): Simon Cephas said to him: Never shalt thou wash my feet. Jesus said to him: Unless I wash thee, thou hast no part with me.

(NNT): Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

(JMT): Said Peter, "You will never wash my feet, never!" "Unless I wash you," Jesus replied, "you will not share my lot."

(WNT): "Never, while the world lasts," said Peter, "shall you wash my feet." "If I do not wash you," replied Jesus, "you have no share with me."

John 13:9

(A.V.): Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

(SNT): Simon Cephas said to him: Then, my Lord, not my feet only shalt thou wash, but also my hands and my head.

(NNT): Simon Peter saith to him, Lord, not my feet only, but also my hands and my head.

(JMT): "Lord," said Simon Peter, "then wash not only my feet but my hands and head."

(WNT): "Master," said Peter, "wash not only my feet, but also my hands and my head."

John 13:10

(A.V.): Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

(SNT): Jesus said to him: He that hath bathed,

needeth not but to wash his feet; for he is all clean. And ye also are clean; but not all of you.

(NNT): Jesus saith to him, He that hath bathed needeth not to wash himself, but is wholly clean; and ye are clean, but not all.

(JMT): Jesus said, "He who has bathed only needs to have his feet washed; he is clean all over. And you are clean—but not all of you"

(WNT): "Any one who has lately bathed," said Jesus, "does not need to wash more than his feet, but is clean all over. And you my disciples are clean, and yet this is not true of all of you."

(Comp): In emphasizing this thought of the need of demonstrating purity in the daily walk of life, Jesus is striking at the most vital mistake of the Pharisees. They called themselves "clean". They adopted a name which, translated, means "separatists"; and in order to maintain their purity they scrupulously avoided contact with the world. They did not, however, base their purity on the demonstration of Truth and this failure resulted in the most vicious type of error of which we have any record.

A rabbinic law demanded that the priest who served in the Temple should bathe every morning, thus to typify the purifying process which precedes successful spiritual activity. Well appointed bathrooms were found within the precincts of the Temple. After the bath

they "needed not to wash again, except their hands and feet". This washing was performed before the most trivial ceremony; thus did Jesus again apply a ritual and expression of the Temple to his lessons, and this application elevated the ritual to the domain of spiritual thinking and demonstration.

John 13:11

(A.V.): For he knew who should betray him; therefore said he, Ye are not all clean.

(SNT): For Jesus knew, who would betray him: therefore he said, Ye are not all clean.—

(NNT): For he knew who was about to betray him; for this reason he said, Ye are not all clean.

(JMT): (he knew the traitor; that was why he said, "You are not all clean").

(WNT): For He knew who was betraying Him, and that was why He said, "You are not all of you clean."

John 13:12

(A.V.): So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

(SNT): And when he had washed their feet, he resumed his long garments, and reclined. And he said to them: Understand ye what I have done to you?

(NNT): So after he had washed their feet, and had taken his garments, and placed himself again

at the table, he said to them, Know ye what I have done to you?

(JMT): Then, after washing their feet and putting on his robe, he lay down again. "Do you know," he said to them, "what I have been doing to you?"

(WNT): So after He had washed their feet, put on His garments again, and returned to the table, He said to them, "Do you understand what I have done to you?"

John 13:13

(A.V.): Ye call me Master and Lord: and ye say well; for *so* I am.

(SNT): Ye call me, Our Rabbi, and Our Lord; and ye speak well; for I am so.

(NNT): Ye call me the Teacher, and the Lord; and ye say well; for so I am.

(JMT): "You call me Teacher and Lord, and you are right: that is what I am."

(WNT): "You call me 'The Rabbi' and 'The Master,' and rightly so, for such I am." *(Notes: "Rabbi;" literally 'Teacher.' "Master;" or 'Lord.')*

(Comp): During Jesus' time, the term "master" and "lord" were the highest titles that could be conferred on man. They were in frequent use among the Jews.

John 13:14

(A.V.): If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

(SNT): If then I, your Lord and your Rabbi, have washed your feet, how much more ought ye to wash the feet of one another?

(NNT): If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

(JMT): "Well, if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another's feet;"

(WNT): "If I then, your Master and Rabbi, have washed your feet, it is also your duty to wash one another's feet."

John 13:15

(A.V.): For I have given you an example, that ye should do as I have done to you.

(SNT): For I have given you this example, that ye might do, as I have done to you.

(NNT): For I have given you an example, that ye also should do as I have done to you.

(JMT): "for I have been setting you an example, that you should do what I have done to you."

(WNT): "For I have set you an example in order that you may do what I have done to you."

John 13:16

(A.V.): Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

(SNT): Verily, verily, I say to you, That no servant is greater than his lord; and no legate is greater than he who sent him.

(NNT): Truly, truly do I say to you, A servant is not greater than his lord, nor one who is sent greater than he that sent him.

(JMT): "Truly, truly I tell you, a servant is not greater than his master, nor is a messenger greater than he who sent him."

(WNT): "In most solemn truth I tell you that a servant is not superior to his master, nor is a messenger superior to him who sent him."

(Comp): The rabbinic law is referred to in this verse and employed symbolically. This law, established by the Sanhedrin, fixed the exact social status of the servant and his master, the messenger and his ruler.

John 13:17

(A.V.): If ye know these things, happy are ye if ye do them.

(SNT): If ye know these things, happy will ye be if ye do them.

(NNT): If ye know these things, happy are ye if ye do them.

(JMT): "If you know all this, blessed are you if you really do it."

(WNT): "If you know all this, blessed are you if you act accordingly."

(Comp): Jesus is quoting from Psalms 41:9, which reads: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me."
Some scholars have pointed out that the betrayal of David by Absalom prefigured the

betrayal of Jesus by Judas. Both betrayers reaped as they sowed. Absalom, during his retreat, was caught by his long hair in the branches of a tree and later killed. Judas, according to one account, hanged himself on a tree.

John 13:18

(A.V.): I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

(SNT): Not of you all, do I speak: I know whom I have chosen. But that the scripture may be fulfilled, He that eateth bread with me, hath lifted his heel against me.

(NNT): I speak not of you all; I know whom I chose; but that the Scripture may be fulfilled, "He that eateth bread with me, hath lifted up his heel against me."

(JMT): "When I say 'you,' I do not mean you all; I know the men of my choice, and I made my choice that this scripture might be fulfilled, *he who eats my bread has lifted up his heel against me.*"

(WNT): "I am not speaking of all of you. I know whom I have chosen, but things are as they are in order that the Scripture may be fulfilled, which says, 'He who eats my bread has lifted up his heel against me'." *(Notes: "My bread;" other versions have "bread with me.")*

(Comp): When mankind peers through the lens of

Christian Science upon the characters of the Bible, personality will give place to mental characteristics; thus will it be seen that Judas, as a person, was not foreordained to enact this deed, as theology claims; rather was it the mental equation of money-lust, which, of all mental traits, was destined (or "chosen") to betray, and continues to betray, the divine idea which has come to correct this selfsame false concept of substance.

John 13:19

(A.V.): Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he.*

(SNT): From this time, I tell you, before it occurs, that when it shall occur, ye may know that I am he.

(NNT): I tell you now before it hath come to pass, that when it hath come to pass ye may believe that I am He.

(JMT): "I am telling you this now, before it occurs, so that when it has occurred you may believe who I am."

(WNT): "From this time forward I tell you things before they happen, in order that when they do happen you may believe that I am He."

John 13:20

(A.V.): Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

(SNT): Verily, verily, I say to you: He that receiveth him whom I send, receiveth me; and he that receiveth me, receiveth him that sent me.

(NNT): Truly, truly do I say to you, He that receiveth whomever I send, receiveth me; and he that receiveth me, receiveth him who sent me.

(JMT): "(Truly, truly I tell you, he who receives anyone I send receives me, and he who receives me receives him who sent me.)"

(WNT): "In most solemn truth I tell you that he who receives whoever I send receives me, and that he who receives me receives Him who sent me."

(Comp): While this verse is a further reference to the Pharisaical law discussed in the compiler's notes on verse sixteen, Jesus has in this instance interpreted this law in terms of spiritual status and activity.

John 13:21

(A.V.): When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

(SNT): These things said Jesus, and he was agitated in his spirit; and he testified, and said: Verily, verily, I say to you, That one of you will betray me.

(NNT): Having said this, Jesus was troubled in spirit, and testified, and said, Truly, truly do I say to you, that one of you will betray me.

(JMT): On saying this Jesus was disquieted in spirit: he testified and said, "Truly, truly I tell you, one of you will betray me."

(WNT): After speaking thus Jesus was troubled in spirit and said with deep earnestness, "In most solemn truth I tell you that one of you will betray me."

John 13:22

(A.V.): Then the disciples looked one on another, doubting of whom he spake.

(SNT): And the disciples stared at one another; because they knew not, of whom he spake.

(NNT): The disciples therefore looked at one another, doubting of whom he spoke.

(JMT): The disciples looked at each other, at a loss to know which of them he meant.

(WNT): The disciples began looking at one another, at a loss to know to which of them He was referring.

John 13:23

(A.V.): Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

(SNT): And there was one of his disciples, who was reclining on his bosom, he whom Jesus loved;

(NNT): There was reclining on Jesus' bosom one of his disciples, whom Jesus loved.

(JMT): As one of his disciples was reclining on his breast—he was the favourite of Jesus—

(WNT): There was at table one of His disciples—the

one Jesus loved—reclining, with his head on Jesus' bosom. *(Notes: "Reclining, etc." In our Lord's time Roman customs were to a great extent adopted among the Jews. At meals the Romans reclined on broad sloping couches which were placed on three sides of a square. On each couch three, four, or even five guests lay at full length obliquely, each on his left side, resting his elbow on a cushion.)*

John 13:24

(A.V.): Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

(SNT): to him Simon Cephas beckoned, that he should ask him, who it was of whom he spoke.

(NNT): To him therefore Simon Peter maketh a sign, and saith to him, Tell who it is of whom he is speaking.

(JMT): Peter nodded to him, saying, "Tell us who he means."

(WNT): Making a sign therefore to him, Simon Peter said, "Tell us to whom he is referring."

John 13:25

(A.V.): He then lying on Jesus' breast saith unto him, Lord, who is it?

(SNT) And that disciple fell upon the breast of Jesus, and said to him: My Lord, which is he?

(NNT): He, therefore, leaning back on the breast of Jesus, saith to him, Lord, who is it?

(JMT): The disciple just leant back on the breast of Jesus and said, "Lord, who is it?"

(WNT): So he, having his head on Jesus' bosom, leaned back and asked, "Master, who is it?"

(Comp): When we understand the arrangement of seats around the table at the Paschal meal, we can realize why on this occasion the conversation concerning Judas could be carried on out of hearing of the other disciples. The seats were arranged around three sides of the oblong table called a triclinium. One end, extending beyond the line of seats, was reserved for the dishes. Beginning with the end seat on the left side (as we face the length of the table) appears John, next our Master, and on his left, Judas. Across the table and facing John, sits Peter. Thus was this conversation confined to but a small section.

John 13:26

(A.V.): Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

(SNT): Jesus answered and said: He it is, to whom I give the bread when I have dipped it. And Jesus dipped the bread, and gave it to Judas Iscariot, the son of Simon.

(NNT): Jesus answereth, It is he for whom I shall dip the morsel and give it to him. Having therefore dipped the morsel, he taketh and giveth it to Judas, the son of Simon Iscariot.

(JMT): Jesus answered, "The man I am going to give this piece of bread to, when I dip it in the dish." Then he took the piece of bread, dip-

ped it, and gave it to Judas, the son of Simon Iscariot;

(WNT): "It is the one," answered Jesus, "for whom I shall dip this piece of bread and to whom I shall give it." Accordingly He dipped the piece of bread, and took it and gave it to Judas, the son of the Iscariot Simon. *(Notes: "Dip;" that is, in the gravy.)*

(Comp): Of all the quaint and symbolic customs of the Jews or Syrians, this one—the giving of the "sop" to a friend—stands out most significantly. The "sop" could be any choice bit of food and it was offered only to the nearest and dearest friend,—never to an enemy. It must be remembered that the Jew lived in an atmosphere of symbolism, and naturally laid more stress on such simple acts as the giving of the "sop" than we possibly could at this period. That real love did accompany this act of Jesus is made quite clear by St. John in verses twenty-eight and twenty-nine. The disciples, while knowing what this act implied, did not realize, however, that Jesus was expressing and demonstrating that Love which was healing Judas, notwithstanding the chemicalization of suicide which preceded it.

The "sop" was offered to the chief guest who sat always on the host's left. This coveted place had been boldly claimed and usurped by Judas with that arrogance and assumption so frequently found in victims of money-lust.

The "sop" of the Passover supper comprised

a piece of flesh of the Paschal lamb, a small piece of unleavened bread and some bitter herbs. These were wrapped together and dipped into a sauce made of raisins and dates mixed with vinegar. The flesh typified the substance of the Christ which was to be assimilated. The unleavened bread typified the truth which contained no corrupting influence, since leavened denoted that which was old or of corrupting tendencies. The bitter herbs consisting of endive, lettuce, and bitter coriander, typified the experiences of the children of Israel in their passage out of Egypt through the wilderness.

John 13:27

(A.V.): And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

(SNT): And after the bread, then Satan entered into him. And Jesus said to him: What thou doest, do quickly.

(NNT): And after the morsel, Satan entered into him. Jesus therefore saith to him, What thou doest, do quickly.

(JMT): and when he took the bread, at that moment Satan entered him. Then Jesus told him, "Be quick with what you have to do."

(WNT): Then, after Judas had received the piece of bread, Satan entered into him. "Lose no time about it," said Jesus to him. *(Notes: "About it;" literally (in) "what you are doing.")*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 13:27.

John 13:28

(A.V.): Now no man at the table knew for what intent he spake this unto him.

(SNT): And no one of those reclining, knew, wherefore he said this to him.

(NNT): Now no one at the table knew for what intent he said this to him.

(JMT): (None of those at table understood why he said this to him;)

(WNT): But why He said this no one else at the table understood.

John 13:29

(A.V.): For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

(SNT): For some of them supposed, because the purse was in the hands of Judas, that Jesus expressly charged him to buy something needful for the feast, or that he should give something to the poor.

(NNT): For some thought, because Judas kept the purse, that Jesus said to him, Buy what we need for the feast; or that he should give something to the poor.

(JMT): (some of them thought that as Judas kept the money-box, Jesus told him to buy what

they needed for the festival or to give something to the poor.)

(WNT): Some, however, supposed that because Judas had the money-box Jesus meant, "Buy what we require for the Festival," or that he should give something to the poor.

John 13:30

(A.V.): He then, having received the sop, went immediately out: and it was night.

(SNT): And Judas took the bread at once, and went out of the house. And it was night when he went out.

(NNT): He then, having received the morsel, went out immediately; and it was night.

(JMT): So Judas went out immediately after taking the bread. And it was night.

(WNT): So Judas took the piece of bread and immediately went out. And it was night.

John 13:31

(A.V.): Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

(SNT): And Jesus said: Now is the Son of man glorified; and God is glorified in him.

(NNT): When therefore he had gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him.

(JMT): When he had gone out, Jesus said, "Now at last the Son of man is glorified, and in him God is glorified:"

(WNT): So when he was gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him." *(Notes: "Is glorified;" or, a shade more literally, 'has been glorified.' 'Was glorified seriously misrepresents, in respect of time, the true meaning of the verb.)*

John 13:32

(A.V.): If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

(SNT): And if God is glorified in him, God will glorify him in himself; and will glorify him speedily.

(NNT): If God is glorified in him, God will also glorify him in himself, and will immediately glorify him.

(JMT): "[if God is glorified in him,] God will glorify him in Himself and glorify him at once."

(WNT): "Moreover God will glorify Him in Himself, and will glorify Him without delay."

John 13:33

(A.V.): Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

(SNT): My children, a little longer I am with you; and ye will seek for me; and, as I said to the Jews, Whither I go ye cannot come, so I now say to you.

(NNT): My children, yet a little while I am with you. Ye will seek me; and, as I said to the Jews,

Whither I go, ye cannot come, so now I say to you.

(JMT): "My dear children, I am only to be with you a little longer; then you will look for me, and, as I told the Jews I tell you now, where I go you cannot come."

(WNT): "Dear children, I am still with you a little longer. You will seek me, but, as I said to the Jews, 'Where I am going you cannot come,' so for the present I say to you." *(Notes: "Dear children;" literally 'Little children.')*

John 13:34

(A.V.): A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

(SNT): A new commandment I give to you, that ye be affectionate to each other. As I have loved you, do ye also love one another.

(NNT): A new commandment I give you, that ye love one another; as I have loved you, that ye also love one another.

(JMT): "I give you a new command, to love one another—as I have loved you, you are to love one another."

(WNT): "A new commandment I give you, to love one another; that as I have loved you, you also may love one another." *(Notes: "To love;" or 'in order that you may love.')*

(Comp): Jesus is emphasizing and explaining the commandment found in Leviticus 19:18: "Thou shalt not avenge, nor bear any grudge against

the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the *Lord.*"

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 13:34.

John 13:35

(A.V.): By this shall all *men* know that ye are my disciples, if ye have love one to another.

(SNT): By this will every one know that ye are my disciples, if ye have love for each other.—

(NNT): By this will all men know that ye are my disciples, if ye have love one for another.

(JMT): "By this everyone will recognize that you are my disciples, if you have love one for another."

(WNT): "It is by this that every one will know that you are my disciples—if you love one another."

John 13:36

(A.V.): Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

(SNT): Simon Cephas said to him: Our Lord, whither goest thou? Jesus answered, and said to him: Whither I go, thou canst not now come after me; but thou wilt at last come.

(NNT): Simon Peter saith to him, Lord, whither dost thou go? Jesus answered, Whither I go, thou canst not follow me now; but thou wilt follow me afterward.

(JMT): "Lord," said Simon Peter, "where are you going?" Jesus replied, "I am going where you cannot follow me at present; later on you will follow me."

(WNT): "Master," inquired Simon Peter, "where are you going?" "Where I am going," replied Jesus, "you cannot be my follower now, but you shall be later."

John 13:37

(A.V.): Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

(SNT): Simon Cephas said to him: My Lord, why can I not come after thee? I would lay down my life for thee.

(NNT): Peter saith to him, Lord, why cannot I follow thee now? I will lay down my life for thee.

(JMT): "Lord," said Peter, "why cannot I follow you just now? I will lay down my life for you."

(WNT): "Master," asked Peter again, "why cannot I follow you now? I will lay down my life on your behalf." *(Notes: "Life;" or 'soul.')*

John 13:38

(A.V.): Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

(SNT): Jesus said to him: Wouldst thou lay down thy life for me? Verily, verily, I say to thee, The cock will not crow, until thou hast three times denied me.

(NNT): Jesus answereth, Wilt thou lay down thy life for me? Truly, truly do I say to thee, A cock will not crow, till thou hast thrice denied me.

(JMT): Jesus replied, "Lay down your life for me? Truly, truly I tell you, before the cock crows, you will have disowned me thrice over."

(WNT): "You say you will lay down your life on my behalf!" said Jesus; "in most solemn truth I tell you that the cock will not crow before you have three times disowned me." *(Notes: "The cock will not crow." The meaning is 'dawn will not have come.' "It was night" (verse 30).)*

(Comp): Some light should be thrown on the reference to "cock-crow". Domestic fowls were usually kept under the house. One opening in the foundation wall served as an exit, and an opening in the floor was used to gather the eggs. The crowing frequently occurred three times during the night, thus marking the divisions of the night. The first crowing occurred about nine in the evening; the next one at midnight; and the third crowing at about three o'clock in the morning.

CHAPTER XIV.

John 14:1

(A.V.): Let not your heart be troubled: ye believe in God, believe also in me.

(SNT): Let not your heart be troubled: believe in God, and, believe in me.

(NNT): Let not your heart be troubled. Have faith in God, and have faith in me.

(JMT): "Let not your hearts be disquieted; you believe—believe in God and also in me."

(WNT): "Let not your hearts be troubled. Trust in God: trust in me also." *(Notes: "Trust" (twice); or 'you trust.' The second half of the verse may be punctuated, "Trust: in God and in me, trust.")*

(Comp): Some authorities punctuate this verse in the following manner: "Believe,—on God and on me believe." From a recent discovery of papyrus in Egypt, we get this translation: "Let not your heart be troubled. Believe in God, and in me ye are believing."

Throughout the Scriptures, the heart symbolizes the faculties and morality of man as well as his intelligence and affection.

John 14:2

(A.V.): In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

(SNT): There are many mansions in the house of my Father: and if not, I would have told you; for I go to prepare a place for you.

(NNT): In my Father's house are many mansions; if

it were not so, I would have told you. For I go away to prepare a place for you;

(JMT): "In my Father's house there are many abodes; were it not so, would I have told you I was going to prepare a place for you?"

(WNT): "In my Father's house there are many resting-places. Were it otherwise, I would have told you; for I am going to make ready a place for you." *(Notes: "To make ready." Later on in the Apostolic age the Heavenly home is declared to be now ready (Heb.* xi. *16).)*

(Comp): While some authorities translate this word "mansions" in the light of an "abode", others claim that the sense is rather that of temporary "rest" along the road. This claim is based upon the fact that the Greek verb (which is the root of "mansions") is rendered literally—"to stay".

John 14:3

(A.V.): And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

(SNT): And if I go to prepare for you a place, I will come again and take you to myself; that where I am, there ye may be also.

(NNT): and when I have gone away and prepared a place for you, I will come again, and will take you to myself; that where I am, ye also may be.

(JMT): "And when I go and prepare a place for you, I will come back and take you to be with me, so that you may be where I am."

(WNT): "And if I go and make ready a place for you, I will return and take you to be with me, that where I am you also may be."

John 14:4

(A.V.): And whither I go ye know, and the way ye know.

(SNT): And whither I go, ye know; and the way ye know.—

(NNT): And ye know the way whither I go.

(JMT): "And you know the way to where I am going."

(WNT): "And where I am going, you all know the way."

John 14:5

(A.V.): Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

(SNT): Thomas said to him: Our Lord, we know not whither thou goest; and how can we know the way?

(NNT): Thomas saith to him, Lord, we know not whither thou goest; how then do we know the way?

(JMT): "Lord," said Thomas, "we do not know where you are going, and how are we to know the way?"

(WNT): "Master," said Thomas, "we do not know where you are going. In what sense do we know the way?"

John 14:6

(A.V.): Jesus saith unto him, I am the way, the

truth, and the life: no man cometh unto the Father, but by me.

(SNT): Jesus said to him: I am the way, and truth, and life: no one cometh unto my Father, but by me.

(NNT): Jesus saith to him, I am the way, and the truth, and the life; no one cometh to the Father but through me.

(JMT): Jesus said to him, "I am the real and living way: no one comes to the Father except by means of me."

(WNT): "I am the Way," replied Jesus, "and the Truth and the Life. No one comes to the Father except through me."

(Comp): Recent excavations in Egypt have revealed the fact that this verse was frequently used as an inscription on private, as well as public buildings. This use of scriptural verses we have adopted today in our churches.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 14:6.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 14:6.

John 14:7

(A.V.): If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

(SNT): If ye had known me, ye would also have known my Father: and henceforth, ye know him, and have seen him.—

(NNT): If ye knew me, ye would know my Father also; and from this time ye know him, and have seen him.

(JMT): "If you knew me, you would know my Father too. You know him now and you have seen him."

(WNT): "If you—all of you—knew me, you would fully know my Father also. From this time forward you know Him and have seen Him."

(Comp): Rotherham has given this translation of the verse: "< If ye had been getting to know me > || My Father also || had ye known: || From henceforth || are ye getting to know him, and have seen him."

John 14:8

(A.V.): Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

(SNT): Philip said to him: Our Lord, show us the Father, and it will suffice for us.

(NNT): Philip saith to him, Lord, show us the Father, and we shall be satisfied.

(JMT): "Lord," said Philip, "let us see the Father; that is all we want."

(WNT): "Master," said Philip, "cause us to see the Father: that is all we need."

John 14:9

(A.V.): Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then,* Shew us the Father?

(SNT): Jesus said to him: Have I been all this time

with you, and hast thou not known me, Philip? He that seeth me, seeth the Father: and how sayest thou, Show us the Father?

(NNT): Jesus saith to him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how is it that thou sayest, Show us the Father?

(JMT): Jesus said to him, "Philip, have I been with you all this time, and yet you do not understand me? He who has seen me has seen the Father. What do you mean by saying, 'Let us see the Father'?"

(WNT): "Have I been so long among you," Jesus answered, "and yet you, Philip, do not know me? He who has seen me has seen the Father. How can *you* ask me, 'Cause us to see the Father'?"

John 14:10

(A.V.): Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

(SNT): Believest thou not, that I am in my Father, and my Father in me? And the words which I speak, I speak not from myself: but my Father, who dwelleth in me, he doeth these works.

(NNT): Dost thou not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not from myself; but the Father, who dwelleth in me, doeth his works.

(JMT): "Do you not believe I am in the Father and the Father is in me? The words I speak to you all I do not speak of my own accord; it is the Father who remains ever in me, who is performing his own deeds."

(WNT): "Do you not believe that I am in the Father and that the Father is in me? The things that I tell you all I do not speak on my own authority: but the Father dwelling within me carries on His own work."

John 14:11

(A.V.): Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

(SNT): Believe, that I am in my Father, and my Father in me. And if not, believe, at least, on account of the works.

(NNT): Believe me, that I am in the Father, and the Father in me; but if not, believe for the very works' sake.

(JMT): "Believe me, I am in the Father and the Father is in me:—or else, believe because of the deeds themselves."

(WNT): "Believe me, all of you, that I am in the Father and that the Father is in me; or at any rate, believe me because of what I do."

John 14:12

(A.V.): Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

(SNT): Verily, verily, I say to you: He that believeth in me, the works which I do, will he also do.

And greater than these will he do, because I go unto my Father.

(NNT): Truly, truly do I say to you, He that believeth in me, the works that I do shall he do also, and greater than these shall he do; because I am going to the Father,

(JMT): "Truly, truly I tell you, he who believes in me will do the very deeds I do, and still greater deeds than these. For I am going to the Father,"

(WNT): "In most solemn truth I tell you that he who trusts in me—the things which I do he shall do also; and greater things than these he shall do, because I am going to the Father."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 14:12.
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 14:12.

John 14:13

(A.V.): And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

(SNT): And what ye shall ask in my name, I will do for you; that the Father may be glorified in his Son.

(NNT): and whatever ye shall ask in my name, that will I do; that the Father may be glorified in the Son.

(JMT): "and I will do whatever you ask in my name, that the Father may be glorified in the Son;"

(WNT): "And whatever any of you ask in my name,

I will do, in order that the Father may be glorified in the Son." *(Notes: "In my name;" or 'on the ground that you are mine.')*

(Comp): From an early manuscript, we get this translation: "Whatsoever ye shall ask in my name, that will I do, that the Son of God may be glorified."

John 14:14

(A.V.): If ye shall ask any thing in my name, I will do *it*.

(SNT): And if ye shall ask of me, in my name, I will do [it].—

(NNT): If ye shall ask any thing in my name, I will do it.

(JMT): "I will do whatever you ask me in my name."

(WNT): "If you make any request of me in my name, I will do it."

John 14:15

(A.V.): If ye love me, keep my commandments.

(SNT): If ye love me, keep my commands.

(NNT): If ye love me, ye will keep my commandments;

(JMT): "If you love me you will keep my commands,"

(WNT): "If you love me, you will obey my commandments."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 14:15.
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 14:15.

John 14:16

(A.V.): And I will pray the Father, and he shall give

you another Comforter, that he may abide with you for ever;

(SNT): And I will ask of my Father, and he will give you another Comforter, that he may be with you for ever,

(NNT): and I will pray the Father, and he will give you another Comforter, that he may be with you for ever;

(JMT): "and I will ask the Father to give you another Helper to be with you for ever,"

(WNT): "And I will ask the Father, and He will give you another Advocate to be for ever with you—" *(Notes: "Advocate." According to etymology, 'one called to one's side to help.' "The sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy, who strengthens on the one hand and defends on the other, meeting formidable attacks, is alone adequate" (Westcott). If the leading thought here were that of 'comfort,' the form of the word would convey the modified sense, not of 'comforter,' but of 'comforted.')*

(Comp): The Greek term here translated as "comforter" in Anglicized form is "Paraclete", meaning one who defends and protects another. During Jesus' time, this word carried with it an additional sense of "legal advocate". The Christians who were constantly being called before the Roman Tribunals, persistently using this word on these occasions, and solely for self-protection, restricted the import of this deific term. Thus they lost sight of its real metaphysical meaning, which rightfully transcends the limits of that primitive application.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 14:16.

John 14:17

(A.V.): *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

(SNT): the Spirit of truth; whom the world cannot receive, because it seeth him not, and knoweth him not: but ye know him, because he abideth with you, and is in you.

(NNT): the Spirit of truth, which the world cannot receive, because it doth not behold it, nor know it; ye know it, because it abideth with you, and will be in you.

(JMT): "even the Spirit of truth: the world cannot receive him, because it neither sees nor knows him, but you know him, because he remains with you and will be within you."

(WNT): "the Spirit of truth. That Spirit the world cannot receive, because it does not see Him or know Him. You know Him, because He remains by your side and is in you."

John 14:18

(A.V.): I will not leave you comfortless: I will come to you.

(SNT): I shall not leave you orphans: for I shall come to you in a little while.

(NNT): I will not leave you bereaved; I am coming to you.

(JMT): "I will not leave you forlorn; I am coming to you."

(WNT): "I will not leave you bereaved: I am coming to you." *(Notes: "Bereaved;" or "orphans.")*

(Comp): It is significant that the Hebrew equivalent of the Greek term translated in this verse as "comfortless" denotes "orphans". The meaning of "orphans" in the Old Testament was strictly limited to "fatherless" and did not convey the present sense of the word, which implies the loss of both parents. Tyndale is responsible for the translation "comfortless" as is found in this verse.

John 14:19

(A.V.): Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

(SNT): And the world will not see me; but ye will see me. Because I live, ye will live also.

(NNT): Yet a little while, and the world beholdeth me no more; but ye will behold me, because I live, and ye will live.

(JMT): "A little while longer and the world will see me no more; but you will see me because I am living and you will be living too."

(WNT): "Yet a little while and the world will see me no more, but you will see me: because I live, you also shall live."

(Comp): Edersheim gives us this translation: "But you behold me, because [for] I live, and ye shall live."

The Greek word "see" used in this text conveys the meaning—a fixed, earnest, and intent gaze. It implies spiritual discernment which is unconscious of aught else.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 14:19.

John 14:20

(A.V.): At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

(SNT): In that day ye will know, that I am in my Father; and that ye are in me, and I in you.

(NNT): In that day ye will know that I am in my Father, and ye in me, and I in you.

(JMT): "You will understand, on that day, that I am in my Father and you are in me and I am in you."

(WNT): "At that time you will know that I am in my Father, and that you are in me, and that I am in you."

John 14:21

(A.V.): He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

(SNT): He, with whom are my commands, and who keepeth them, he it is that loveth me. And he that loveth me, will be loved by my Father: and I will love him, and will manifest myself to him.—

(NNT): He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me will be loved by my Father; and I will love him, and will manifest myself to him.

(JMT): "He who possesses my commands and obeys them is he who loves me, and he who loves me will be loved by my Father, and I will love him and appear to him."

(WNT): "He who has my commandments and obeys them—he it is who loves me. And he who loves me will be loved by my Father, and I will love him and will clearly reveal myself to him."

John 14:22

(A.V.): Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

(SNT): Judas,—not Iscariot,—said to him: My Lord, how is it that thou art to manifest thyself to us, and not to the world?

(NNT): Judas, not Iscariot, saith to him, And how is it, Lord, that thou art going to manifest thyself to us, and not to the world?

(JMT): "Lord," said Judas (not Judas Iscariot), "why is it that you are to appear to us, and not to the world?"

(WNT): Judas (not the Iscariot) asked, "Master, how is it that you will reveal yourself clearly to us and not to the world?" *(Notes: "How is it:" literally 'What has happened.')*

(Comp): The name "Judas" is the Greek for the Hebrew name "Judah". This name became very popular owing to the great esteem in which Judas Maccabaeus was held after his life work. The Judas of this verse was a brother of James.

During the early Christian period, a determined effort was made, probably on the part of the Essenes, to establish the claim of the

perpetual virginity of Mary, the Mother of Jesus. This effort resulted in confusing the relationship of Judas and others, and consequently the question whether he was the brother of James or the brother of Jesus is left open. Tradition claims that Judas (not Iscariot) would not acknowledge his relationship with Jesus because he felt that he had fallen short of the required spiritual attainment. Rather did he modestly call himself "Judas, brother of James". This "James" was, as far as can be ascertained, the brother of Jesus. Further tradition asserts that Judas, who was also known as Judas Thaddaeus, became the leading apostle of Mesopotamia and Syria. He suffered martyrdom by stoning at Berytus or Aradus.

John 14:23

(A.V.): Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

(SNT): Jesus answered, and said to him: He that loveth me, observeth my instruction; and my Father will love him, and we will come to him, and make our abode with him. *(Notes: "instruction;" or "discourse.")*

(NNT): Jesus answered and said to him, If any one loveth me, he will keep my word; and my Father will love him, and we will come to him, and make our abode with him.

(JMT): Jesus answered, "If anyone loves me he will obey my word, and my Father will love him, and we will come to him and take up our abode with him."

(WNT): "If any one loves me," replied Jesus, "he will obey my teaching; and my Father will love him, and we will come to him and make our home with him."

John 14:24

(A.V.) He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

(SNT): But he that loveth me not, observeth not my instruction. And the instruction which ye hear, is not mine, but the Father's who sent me.—

(NNT): He that loveth me not, keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me.

(JMT): "He who does not love me does not obey my word; and what you hear me say is not my word but the word of the Father who sent me."

(WNT): "He who has no love for me does not obey my teaching; and yet the teaching to which you are listening is not mine, but is the teaching of the Father who sent me."

John 14:25

(A.V.): These things have I spoken unto you, being *yet* present with you.

(SNT): These things have I said to you, while I was with you.

(NNT): These things have I spoken to you, while abiding with you;

(JMT): "I have told you all this while I am still with you,"

(WNT): "All this I have spoken to you while still with you."

John 14:26

(A.V.): But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(SNT): But the Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you every thing, and will remind you of all that I say to you.

(NNT): but the Comforter, the Holy Spirit which the Father will send in my name, he will teach you all things, and bring to your remembrance all things which I have said to you.

(JMT): "but the Helper, the holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have said."

(WNT): "But the Advocate, the Holy Spirit whom the Father will send at my request, will teach you everything, and will bring to your memories all that I have said to you." *(Notes: "At my request;" literally 'in my name.')*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 14:26.

John 14:27

(A.V.): Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

(SNT): Peace I leave with you; my peace I give to you. It is not as the world giveth, that I give to you. Let not your heart be troubled, nor be afraid.

(NNT): Peace I leave with you; my peace I give to you; not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.

(JMT): "Peace I leave to you, my peace I give to you; I give it not as the world gives its 'Peace!' Let not your hearts be disquieted or timid."

(WNT): "Peace I leave with you: my own peace I give to you. It is not as the world gives its greetings that I give you peace. Let not your hearts be troubled or dismayed."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 14:27.

John 14:28

(A.V.): Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

(SNT): Ye have heard what I said to you that I go away, and come [again] to you. If ye had loved me, ye would have rejoiced, that I go to my Father; for my Father is greater than I.

(NNT): Ye heard me say to you, I am going away, and am coming again to you. If ye loved me, ye would have rejoiced that I go to the Father; for the Father is greater than I.

(JMT): "You heard me tell you I was going away

and coming back to you; if you loved me, you would rejoice that I am going to the Father —for the Father is greater than I am."

(WNT): "You heard me say to you, 'I am going away, and yet I am coming to you.' If you loved me, you would have rejoiced because I am going to the Father; for the Father is greater than I am."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 14:28.
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 14:28.

John 14:29

(A.V.): And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

(SNT): And now, lo, I have told you, before it occurreth; so that when it shall have occurred, ye may believe.

(NNT): And now I have told you before it hath come to pass, that when it hath come to pass ye may believe.

(JMT): "I tell you this now, before it occurs, so that, when it does occur, you may believe."

(WNT): "I have now told you before it comes to pass, that when it has come to pass you may believe."

John 14:30

(A.V.): Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

(SNT): Hereafter I shall not converse much with you; for the ruler of this world cometh, and hath nothing in me.

(NNT): I shall not talk much more with you. For the prince of the world cometh, and hath nothing in me.

(JMT): "I will no longer talk much with you, for the Prince of this world is coming. He has no hold on me;"

(WNT): "In future I shall not talk much with you, for the Prince of this world is coming. And yet in me he has nothing;" *(Notes: "Prince;" or 'Ruler.' "Of this world;" literally "of the world.")*

John 14:31

(A.V.): But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

(SNT): But that the world may know, that I love my Father, and as my Father commanded me, so I do. Arise; let us go hence.

(NNT): But [this must be] that the world may know that I love the Father, and that as the Father gave me commandment so I do. Arise, let us go hence.

(JMT): "his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered. Rise, let us be going."

(WNT): "but it is in order that the world may know that I love the Father, and that it is in obedience to the command which the Father gave me that I thus act. Rise, let us be going."

CHAPTER XV.

John 15:1

(A.V.): I am the true vine, and my Father is the husbandman.

(SNT): I am the true vine; and my Father is the cultivator.

(NNT): I am the true vine, and my Father is the husbandman.

(JMT): "I AM the real Vine, and my Father is the vine-dresser;"

(WNT): "I am the Vine—the True Vine, and my Father is the vine-dresser."

(Comp): Jesus has lifted this metaphor of the "vine" out of its original Old Testament setting and application. As used by David and Jeremiah, "vine" implied "Israel"—Israel of the wilderness. These passages are found in Psalms 80:8 and Jeremiah 2:21, and read as follows: Psalms 80:8: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it." Jeremiah 2:21: "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"

Isaiah wrote more fully of the "vine" in his fifth chapter, verses one to seven, inclusive: (1) "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: (2) And he fenced it, and gath-

ered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. (3) And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. (4) What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? (5) And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: (6) And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. (7) For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but beheld oppression; for righteousness, but behold a cry."

To the Syrian of today, the vine implies also the family. They base this thought on a passage which appeals to them as one of the sweetest and tenderest in the whole Bible.

This passage is found in Psalms 128:3: "Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table."

John 15:2

(A.V.): Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

(SNT): Every branch in me, which yieldeth not fruits, he taketh it away: and that which yieldeth fruits, he cleanseth it, that it may yield more fruits.

(NNT): Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he cleanseth, that it may bear more fruit.

(JMT): "he cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit."

(WNT): "Every branch in me—if it bears no fruit, He takes away; and every branch that bears fruit He prunes, that it may bear more fruit."

John 15:3

(A.V.): Now ye are clean through the word which I have spoken unto you.

(SNT): Ye henceforth are clean, on account of the discourse I have held with you.

(NNT): Ye are clean already, by reason of the word which I have spoken to you.

(JMT): "You are already clean, by the word I have spoken to you."

(WNT): "Already you are cleansed — through the teaching which I have given you."

John 15:4

(A.V.): Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

(SNT): Abide in me, and I in you. As the branch cannot yield fruits of itself, unless it abide in the vine; so also, neither can ye, unless ye abide in me.

(NNT): Abide in me, and I in you. As the branch cannot bear fruit of itself, if it abide not in the vine, so neither can ye, unless ye abide in me.

(JMT): "Remain in me, as I remain in you: just as a branch cannot bear fruit by itself, without remaining on the vine, neither can you, unless you remain in me."

(WNT): "Continue in me, and let me continue in you. Just as the branch cannot bear fruit of itself —that is, if it does not continue in the vine— so neither can you if you do not continue in me."

John 15:5

(A.V.): I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *(Notes: "without me ye can do nothing;" or "severed from me ye can do nothing.")*

(SNT): I am the vine, and ye are the branches. He that abideth in me, and I in him, he yieldeth much fruit; for without me, ye can do nothing.

(NNT): I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.

(JMT): "I am the vine, you are the branches. He who remains in me, as I in him, bears rich fruit (because apart from me you can do nothing)."

(WNT): "I am the Vine, you are the branches. He who continues in me and in whom I continue bears abundant fruit, for apart from me you can do nothing."

(Comp): An ancient manuscript gives this translation: "I am the vine of truth."

To the Syrian, the fruit of the vine, yielding its sweetness, symbolized "demonstration", and its attendant joys. Jesus is alluding to that famous passage found in Hosea 13:8. Moulton, a great Bible scholar, has restored this verse to its original form, which he claims to have been that of a dialogue. It is quoted as follows:

EPHRAIM.—What have I to do any more with idols?

THE LORD.—I have answered, and will regard him.

EPHRAIM.—I am like a green fir tree—

THE LORD.—From me is thy fruit found.

John 15:6

(A.V.): If a man abide not in me, he is cast forth as a branch, and is withered; and men gather

them, and cast *them* into the fire, and they are burned.

(SNT): And if a man abide not in me, he is cast forth as a withered branch; and they gather it up, and cast it into the fire to be burned.

(NNT): If any one abideth not in me, he is cast forth as a branch, and is withered; and men gather it, and cast it into the fire, and it is burned.

(JMT): "If anyone does not remain in me he is thrown aside like a branch and he withers up; then the branches are gathered and thrown into the fire to be burned."

(WNT): "If any one does not continue in me, he is like the unfruitful branch which is at once thrown away and then withers up. Such branches they gather up and throw into the fire and they are burned." *(Notes: "Which is ..thrown away;" literally 'he has been thrown away.' If the connexion be severed, the result is immediately apparent—he has been flung aside for the burning.)*

John 15:7

(A.V.): If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

(SNT): But if ye shall abide in me, and my instructions shall abide in you, whatever ye shall be pleased to ask, it will be given to you.—

(NNT): If ye abide in me, and my words abide in you, ask whatever ye will, and it shall be done for you.

(JMT): "If you remain in me and my words remain

in you, then ask whatever you like and you shall have it."

(WNT): "If you continue in me and my sayings continue in you, ask what you will and it shall be done for you."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 15:7.

John 15:8

(A.V.): Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

(SNT): In this is the Father glorified, that ye bear much fruit; and ye will be my disciples.

(NNT): Herein is my Father glorified, that ye bear much fruit; and ye will become my disciples.

(JMT): "As you bear rich fruit and prove yourselves my disciples, my Father is glorified."

(WNT): "By this is God glorified—by your bearing abundant fruit and thus being true disciples of mine." *(Notes: "Is glorified;" literally 'has been glorified.' No sooner will you have shown yourselves fruitful branches—my true disciples—than at once glory has accrued to God.)*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 15:8.

John 15:9

(A.V.): As the Father hath loved me, so have I loved you: continue ye in my love.

(SNT): As my Father hath loved me, I also have loved you: abide ye in the love of me.

(NNT): As the Father hath loved me, so have I loved you; abide in my love.

(JMT): "As the Father has loved me, so I have loved you; remain within my love."

(WNT): "As the Father has loved me, I have also loved you: continue in my love."

John 15:10

(A.V.): If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

(SNT): If ye shall keep my commands, ye will abide in the love of me, as I have kept the commands of my Father, and abide in his love.

(NNT): If ye keep my commandments, ye will abide in my love, even as I have kept my Father's commandments, and abide in his love.

(JMT): "If you keep my commands you will remain within my love, just as I have kept my Father's commands and remain within his love."

(WNT): "If you obey my commands, you will continue in my love, as I have obeyed my Father's commands and continue in His love."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 15:10.

John 15:11

(A.V.): These things have I spoken unto you, that

my joy might remain in you, and *that* your joy might be full.

(SNT): These things have I spoken to you, that my joy may be in you, and that your joy may be complete.

(NNT): These things have I spoken to you, that my joy may remain in you, and that your joy may be made full.

(JMT): "I have told you this, that my joy may be within you and your joy complete."

(WNT): "These things I have spoken to you in order that I may have joy in you, and that your joy may become perfect." *(Notes: "I have spoken;" and let them be treasured in your hearts—the Greek perfect.)*

John 15:12

(A.V.): This is my commandment, That ye love one another, as I have loved you.

(SNT): This is my command, that ye love one another, as I have loved you.

(NNT): This is my commandment, that ye love one another, as I have loved you.

(JMT): "This is my command: you are to love one another as I have loved you."

(WNT): "This is my commandment to you, to love one another as I have loved you."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 15:12.

John 15:13

(A.V.): Greater love hath no man than this, that a man lay down his life for his friends.

(SNT): There is no greater love than this, that a man lay down his life for his friends.

(NNT): Greater love hath no one than this, that he lay down his life for his friends.

(JMT): "To lay life down for his friends, man has no greater love than that."

(WNT): "No one has greater love than this—a man laying down his life for his friends."

John 15:14

(A.V.): Ye are my friends, if ye do whatsoever I command you.

(SNT): Ye are my friends, if ye do all that I command you.

(NNT): Ye are my friends, if ye do what I command you.

(JMT): "You are my friends—if you do what I command you;"

(WNT): "You are my friends, if you do what I command you."

(Comp): Jesus has borrowed and elevated an expression which was used in political circles of that day. To be a "friend of Caesar" was to be absolutely obedient to him. This demand of Imperialism Jesus has transferred to its rightful realm.

John 15:15

(A.V.): Henceforth I call you not servants; for the

servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

(SNT): I no longer call you servants; because a servant knoweth not what his lord doeth: but I have called you my friends; because, whatever I have heard from my Father, I have made known to you.

(NNT): No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things which I have heard from my Father, I have made known to you.

(JMT): "I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned from my Father."

(WNT): "No longer do I call you servants, because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have made known to you."

(Comp): In explaining the lesson of spiritual friendship—its advantages and results—Jesus is recalling the promise made to Abraham, who has been rightfully called "the friend of God". This promise is found in Genesis 18:17, 18: (17) "And the LORD said, Shall I hide from Abraham that thing which I do; (18) Seeing that Abraham shall surely become a great

and mighty nation, and all the nations of the earth shall be blessed in him?"

John 15:16

(A.V.): Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

(SNT): It is not ye that chose me, but I that have chosen you; and I have appointed you, that ye also should go and yield fruits, and that your fruits should continue; so that whatever ye may ask of my Father in my name, he may give it you.

(NNT): Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should remain; that whatever ye ask of the Father in my name, he may give it you.

(JMT): "You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit—fruit that lasts, so that the Father may grant you whatever you ask in my name."

(WNT): "It is not you who chose me, but it is I who chose you and appointed you that you might go and be fruitful and that your fruit might remain; so that whatever petition you present to the Father in my name He may give you."

John 15:17

(A.V.): These things I command you, that ye love one another.

(SNT): These things I command you, that ye should love one another.—

(NNT): This I command you, that ye love one another.

(JMT): "This is what I command you, to love one another."

(WNT): "Thus I command you to love one another."

John 15:18

(A.V.): If the world hate you, ye know that it hated me before *it hated* you.

(SNT): And if the world hate you, know ye, that it hated me before you.

(NNT): If the world hateth you, ye know that it hath hated me before it hated you.

(JMT): "If the world hates you, remember it hated me first."

(WNT): "If the world hates you, remember that it has first had me as the fixed object of its hatred."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 15:18.

John 15:19

(A.V.): If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

(SNT): And if ye were of the world, the world would love what is of it. But ye are not of the

world, for I have chosen you out of the world; for this cause, the world hateth you.

(NNT): If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.

(JMT): "If you belonged to the world, the world would love what it owned; it is because you do not belong to the world, because I have chosen you from the world, that the world hates you."

(WNT): "If you belonged to the world, the world would love its own property. But because you do not belong to the world, and I have chosen you out of the world—for that reason the world hates you."

John 15:20

(A.V.): Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

(SNT): Remember the word that I spoke to you, That there is no servant, who is greater than his lord. If they have persecuted me, they will also persecute you; and if they have observed my teaching, they will also observe yours.

(NNT): Remember what I said to you, A servant is not greater than his lord. If they have persecuted me, they will also persecute you; if

they have kept my words, they will keep yours also.

(JMT): "Remember what I told you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they hold to my word, they will hold to yours."

(WNT): "Bear in mind what I said to you, 'A servant is not superior to his master.' If they have persecuted me, they will also persecute you: if they have obeyed my teaching, they will obey yours also."

(Comp): The expression "the servant is not greater than his lord" is found in John 13:16 and reads as follows: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

John 15:21

(A.V.): But all these things will they do unto you for my name's sake, because they know not him that sent me.

(SNT): But all these things will they do to you, on account of my name, because they know not him that sent me.

(NNT): But all these things will they do to you on account of my name, because they know not him that sent me.

(JMT): "They will do all this to you on account of my name, because they know not him who sent me."

(WNT): "But they will inflict all this suffering upon

you on account of your bearing my name—because they do not know Him who sent me."

John 15:22

(A.V.): If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

(SNT): If I had not come and discoursed with them, sin would not have been to them; but now there is no excuse for their sins.

(NNT): If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin.

(JMT): "They would not be guilty, if I had not come and spoken to them; but, as it is, they have no excuse for their sin—"

(WNT): "If I had not come and spoken to them, they would have had no sin; but as the case stands they are without excuse for their sin."

John 15:23

(A.V.): He that hateth me hateth my Father also.

(SNT): He that hateth me, hateth my Father also.

(NNT): He that hateth me, hateth my Father also.

(JMT): "he who hates me hates my Father also."

(WNT): "He who hates me hates my Father also."

John 15:24

(A.V.): If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

(SNT): If I had not wrought before them works which no other person ever did, sin would not have been to them: but now they have seen, and have hated, both me and my Father;

(NNT): If I had not done among them the works which no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father.

(JMT): "They would not be guilty, if I had not done deeds among them such as no one has ever done; but, as it is, they have seen—and they have hated—both me and my Father."

(WNT): "If I had not done among them, as I have, such miracles as no one else ever did, they would have had no sin; but they have in fact seen and also hated both me and my Father."

John 15:25

(A.V.): But *this cometh to pass,* that the word might be fulfilled that is written in their law, They hated me without a cause.

(SNT): so that in them will be fulfilled the word which is written in their law: They hated me, without a cause.—

(NNT): But this cometh to pass, that the word may be fulfilled that is written in their Law: "They hated me without a cause."

(JMT): "It is that the word written in their Law may be fulfilled: *they hated me for no cause.*"

(WNT): "But this has been so, in order that the saying may be fulfilled which stands written in their Law, 'THEY HAVE HATED ME WITHOUT ANY REASON'."

(Comp): Jesus is quoting the prophetic words of David found in Psalms 35:19 and Psalms 69:4. We quote from the Masoretic text, Psalms 35:19: "Let not them that are wrongfully mine enemies rejoice over me; Neither let them wink with the eye that hate me without a cause." Psalms 69:4: "I am weary with my crying; my throat is dried; Mine eyes fail while I wait for my God." In two other passages from the Psalms, we find this thought repeated. Psalms 109:3: "They compassed me about also with words of hatred, And fought against me without a cause." Psalms 119:161: "Princes have persecuted me without a cause; But my heart standeth in awe of Thy words." (Masoretic Text.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 15:25.

John 15:26

(A.V.): But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

(SNT): But when the Comforter shall come, whom I will send to you from my Father, that Spirit of truth who proceedeth from the Father, He will testify of me.

(NNT): When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, which proceedeth from the Father, he will bear witness of me.

(JMT): "When the Helper comes, whom I will send to you from the Father, even the Spirit of truth which issues from the Father, he will bear witness to me;"

(WNT): "When the Advocate is come whom I will send to you from the Father's presence—the Spirit of Truth who comes forth from the Father's presence—He will be a witness concerning me."

John 15:27

(A.V.): And ye also shall bear witness, because ye have been with me from the beginning.

(SNT): And do ye also testify; for ye have been with me from the beginning.

(NNT): And ye also are witnesses, because ye have been with me from the beginning.

(JMT): "and you too are witnesses, for you have been with me from the very beginning."

(WNT): "And you also are witnesses, because you have been with me from the first."

CHAPTER XVI.

John 16:1

(A.V.): These things have I spoken unto you, that ye should not be offended.

(SNT): These things have I said to you, that ye may not be stumbled.

(NNT): These things have I spoken to you, that ye may not fall away.

(JMT): "I have told you all this, to keep you from being repelled."

(WNT): "These things I have spoken to you in order to clear stumbling-blocks out of your path."

(Comp): Ferrar Fenton has translated this verse as follows: "All this I have told you, in order that you should not falter."

John 16:2

(A.V.): They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

(SNT): For they will eject you from their synagogues; and the hour will come, that whoever shall kill you, will suppose that he presenteth an offering to God.—

(NNT): They will put you out of the synagogues; yea, the hour is coming when every one that killeth you will think that he is offering sacrifice to God.

(JMT): "They will excommunicate you; indeed the time is coming when anyone who kills you will imagine he is performing a service to God."

(WNT): "You will be excluded from the synagogues; nay more, the time is coming when any one

who has murdered one of you will suppose he is offering service to God."

(Comp): A law of the Sanhedrin fully protected a zealot who killed a man acting presumably in defiance of the "law". No trial was given, and no recourse given the family of the slain. The act of slaughtering dumb animals for "sacrificial atonement" had thoroughly prepared the thought of zealots to believe that slaying a man, guilty of breaking the "law", assisted the zealot in his own atonement. Thus was it considered a meritorious act.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 16:2.

John 16:3

(A.V.): And these things will they do unto you, because they have not known the Father, nor me.

(SNT): And these things will they do, because they have not known either my Father, or me.

(NNT): And these things will they do, because they neither know the Father nor me.

(JMT): "This they will do to you, because they have not known the Father nor me."

(WNT): "And they will do these things because they have failed to recognize the Father and to discover who I am." *(Notes: "The Father;" that is, " in me.")*

(Comp): The Twentieth Century New Testament translation reads: "They will do this, because they have not learnt to know the Father, or even me."

John 16:4

(A.V.): But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

(SNT): These things have I spoken to you, that when the time of them cometh, ye may recollect, that I told you of them. And I did not tell you these things from the beginning, because I was with you.

(NNT): But I have spoken these things to you, that, when the time cometh, ye may remember that I myself told you of them. But these things I told you not at the beginning, because I was with you.

(JMT): "I have told you all this, so that when the time for it arrives, you may remember what I said to you. I did not tell you about this at the beginning, because I was with you then;"

(WNT): "But I have spoken these things to you in order that when the time for their accomplishment comes you may remember them, and may recollect that I told you. I did not, however, tell you all this at first, because I was still with you."

John 16:5

(A.V.): But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

(SNT): But now, I am going to Him that sent me;

and none of you asketh me, Whither goest thou?

(NNT): But now I go to him that sent me; and none of you asketh me, Whither goest thou?

(JMT): "but now I am going to him who sent me. And yet not one of you asks, 'Where are you going?' "

(WNT): "But now I am returning to Him who sent me; and not one of you asks me where I am going." *(Notes: "Asks me;" the "me" is not emphatic as though Jesus were upbraiding them with selfish thoughtlessness about Himself. The sense seems rather to be, "as by this time you fully understand.")*

John 16:6

(A.V.): But because I have said these things unto you, sorrow hath filled your heart.

(SNT): And because I have told you these things, sorrow hath come and hath filled your hearts.

(NNT): But because I have spoken these things to you, sorrow hath filled your hearts.

(JMT): "No, your heart is full of sorrow at what I have told you."

(WNT): "But grief has filled your hearts because I have said all this to you."

John 16:7

(A.V.): Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

(SNT): But I tell you the truth, that it is profitable for you that I go away; for, if I go not away,

the Comforter will not come to you; but if I go, I will send him to you.

(NNT): But I tell you the truth; it is expedient for you that I depart. For if I do not depart, the Comforter will not come to you; but if I go, I will send him to you.

(JMT): "Yet—I am telling you the truth—my going is for your good. If I do not depart, the Helper will not come to you; whereas if I go, I will send him to you."

(WNT): "Yet it is the truth that I am telling you—it is to your advantage that I go away. For unless I go away, the Advocate will not come to you; but if I go, I will send Him to you."

John 16:8

(A.V.): And when is he come, he will reprove the world of sin, and of righteousness, and of judgment:

(SNT): And when he is come, he will convict the world of sin, and of righteousness, and of judgment.

(NNT): And when he is come, he will bring conviction to the world, of sin, and of righteousness, and of judgment.

(JMT): "And when he comes, he will convict the world, convincing men of sin, of righteousness, and of judgment:"

(WNT): "And He, when He comes, will convict the world in respect of sin, of righteousness, and of judgement;—"

(Comp): The Greek sense of the word "reprove" or "convict" is that of "a clearly established guilt"—a proof, in other words, of its own

error. This sense of the word is implied throughout the New Testament.

John 16:9

(A.V.): Of sin, because they believe not on me;
(SNT): Of sin, because they believe not in me:
(NNT): Of sin, because they believe not in me;
(JMT): "of sin, because they do not believe in me;"
(WNT): "of sin, because they do not believe in me;"

John 16:10

(A.V.): Of righteousness, because I go to my Father, and ye see me no more;
(SNT): and of righteousness, because I go to my Father, and ye see me no more:
(NNT): of righteousness, because I go to the Father, and ye see me no more;
(JMT): "of righteousness, because I go to the Father and you see me no more;"
(WNT): "of righteousness, because I am going to the Father, and you will no longer see me;"

John 16:11

(A.V.): Of judgment, because the prince of this world is judged.
(SNT): and of judgment, because the ruler of this world is judged.
(NNT): of judgment, because the prince of this world hath been judged.
(JMT): "of judgment, because the Prince of this world has been judged."
(WNT): "of judgement, because the Prince of this world is under sentence."

John 16:12

(A.V.): I have yet many things to say unto you, but ye cannot bear them now.

(SNT): Moreover, I have much to say to you: but ye cannot comprehend [it] now.

(NNT): I have yet many things to say to you, but ye cannot bear them now.

(JMT): "I have still much to say to you, but you cannot bear it just now."

(WNT): "I have much more to say to you, but you are unable at present to bear the burden of it."

John 16:13

(A.V.): Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

(SNT): But when the Spirit of truth shall come, he will lead you into all the truth. For he will not speak from his own mind; but whatever he heareth, that will he speak: and he will make known to you things to come.

(NNT): But when he, the Spirit of truth, is come, he will guide you into all the truth. For he will not speak from himself, but whatever he shall hear, that he will speak; and he will tell you the things to come.

(JMT): "However, when the Spirit of truth comes, he will lead you into all the truth; for he will not speak of his own accord, he will say whatever he is told, and he will disclose to you what is to come."

(WNT): "But when He has come—the Spirit of

Truth—He will guide you into all the truth. For He will not speak as Himself originating what He says, but all that He hears He will speak, and He will make known the future to you." *(Notes: "The future;" literally "the things that are coming.")*

John 16:14

(A.V.): He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

(SNT): He will glorify me; because he will receive of what is mine, and will show [it] to you.

(NNT): He will glorify me, for he will receive of what is mine, and will tell it to you.

(JMT): "He will glorify me, for he will draw upon what is mine and disclose it to you."

(WNT): "He will glorify me, because He will take of what is mine and will make it known to you."

John 16:15

(A.V.): All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

(SNT): Whatever the Father hath, is mine: therefore said I to you, that he will receive of what is mine, and will show [it] to you.—

(NNT): Every thing that the Father hath is mine. For this cause I said, that he receiveth of what is mine, and will tell it to you.

(JMT): "All that the Father has is mine; that is why I say, 'he will draw upon what is mine and disclose it to you.' "

(WNT): "Everything that the Father has is mine; that is why I said that the Spirit of Truth takes

of what is mine and will make it known to you."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 16:15.

John 16:16

(A.V.): A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

(SNT): A little while, and ye will not see me; and again a little while, and ye will see me; because I go to the Father.

(NNT): A little while, and ye no longer behold me; and again a little while, and ye will see me.

(JMT): "In a little while, you will behold me no longer; then, after a little, you shall see me."

(WNT): "A little while and you see me no more, and again a little while and you shall see me."

(Comp): Regarding this verse, some authorities consider the clause "because I go to the Father" an interpolation. They do not reject it as an unscientific statement, for it is found of course in John 14:12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father." They have been guided by the fact that frequently the copyist altered the positions of certain passages, which changes he felt were justified inasmuch as they clarified the text. Such an one frequently added some remark to bridge a difficulty thus produced.

John 16:17

(A.V.): Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

(SNT): And his disciples said one to another: What is this that he saith to us, A little while, and ye will not see me, and again a little while, and ye will see me, because I go to my Father?

(NNT): Some of his disciples therefore said to one another, What is this that he saith to us, A little while, and ye behold me not, and again a little while, and ye will see me? and, Because I go to the Father?

(JMT): So some of his disciples said to one another, "What does he mean by telling us, 'In a little while, you shall behold me no longer; then, after a little, you shall see me'? and, 'I go to the Father'?"

(WNT): Some of His disciples therefore said to one another, "What does this mean which He is telling us, 'A little while and you do not see me, and again a little while and you shall see me,' and 'Because I am going to the Father'?" *(Notes: "Because;" or 'that,' a word which may be omitted here in translating.)*

(Comp): In this verse they are referring both to his last remark, and to his previous puzzling, but scientific statement, recorded in John 14-12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these

shall he do; because I go unto my Father." His disciples are responsible for coupling these two statements.

John 16:18

(A.V.): They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

(SNT): And they said: What is this little while, of which he speaketh? We know not what he saith.

(NNT): They said therefore, What is this that he saith, A little while? We do not know what he is speaking of.

(JMT): They said, "What is the meaning of 'In a little'? We do not understand what he is saying."

(WNT): So they asked one another repeatedly, "What can that 'little while' mean which He speaks of? We do not understand His words."

John 16:19

(A.V.): Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

(SNT): And Jesus knew, that they desired to ask him; and he said to them: Are ye debating with each other, of what I said to you, A little while, and ye will not see me, and again a little while, and ye will see me?

(NNT): Jesus knew that they were desirous of asking him, and said to them, Is it of this that ye are inquiring of one another, that I said, A lit-

tle while, and ye behold me not, and again a little while, and ye will see me?

(JMT): Jesus knew they wanted to ask him; so he said to them, "Is this what you are discussing together, why I said, 'In a little while, you will not see me: then, after a little, you shall see me'?"

(WNT): Jesus perceived that they wanted to ask Him, and He said, "Is this what you are questioning one another about—my saying, 'A little while and you do not see me, and again a little while and you shall see me'?"

John 16:20

(A.V.): Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

(SNT): Verily, verily, I say to you, That ye will weep and lament: and the world will rejoice, while to you will be sorrow. But your sorrow will be turned to joy.

(NNT): Truly, truly do I say to you, that ye will weep and lament, but the world will rejoice; ye will be sorrowful, but your sorrow will be turned into joy.

(JMT): "Truly, truly, I tell you, you will be wailing and lamenting while the world is rejoicing; you will be sorrowful, but then your sorrow will be changed into joy."

(WNT): "In most solemn truth I tell you that you will weep aloud and lament, but the world will be glad. You will mourn, but your grief will be turned into gladness."

John 16:21

(A.V.): A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

(SNT): A woman, in bringing forth, hath sorrow, for the day of her travail hath come: but when she hath brought forth a son, she remembereth not her anguish, because of the joy that a human being is born into the world.

(NNT): A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, through joy that a man is born into the world.

(JMT): "When a woman is in labour she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world."

(WNT): "A woman, when she is in labour, has sorrow, because her time has come. But when she has given birth to the babe, she no longer remembers the pain, because of her joy at a child being born into the world."

(Comp): Jesus is quoting from Isaiah, chapter twenty-six, the seventeenth verse. It reads as follows: "Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD."

John 16:22

(A.V.): And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

(SNT): Ye also now have sorrow; but I will see you again, and your heart will rejoice, and no one will deprive you of your joy.

(NNT): So ye also now have sorrow; but I shall see you again, and your heart will rejoice, and your joy no one taketh from you.

(JMT): "So with you. Just now you are in sorrow, but I shall see you again and your heart will rejoice—with a joy that no one can take from you."

(WNT): "So you also now have sorrow; but I shall see you again, and your hearts will be glad, and your gladness no one will take away from you."

John 16:23

(A.V.): And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

(SNT): And in that day ye will ask me nothing. Verily, verily, I say to you, That whatsoever ye shall ask of my Father in my name, he will give to you.

(NNT): And in that day ye will ask nothing of me. Truly, truly do I say to you, Whatever ye shall ask the Father, he will give it you in my name.

(JMT): "And on that day you will not ask me any questions. Truly, truly I tell you, whatever

you ask the Father, he will give you in my name;"

(WNT): "You will put no questions to me then. In most solemn truth I tell you that whatever you ask the Father for in my name He will give you." *(Notes: "Then;" literally 'in that day'—a Hebrew rather than an English idiom.)*

John 16:24

(A.V.): Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

(SNT): Hitherto ye have asked nothing in my name. Ask, and ye will receive; that your joy may be complete.—

(NNT): Hitherto ye have asked nothing in my name; ask, and ye will receive, that your joy may be made full.

(JMT): "hitherto you have asked nothing in my name; ask and you will receive, that your joy may be full."

(WNT): "As yet you have not asked for anything in my name: ask, and you shall receive, that your hearts may be filled with gladness."

(Comp): Scholars have long felt that this passage constitutes the line of demarcation between the early Israelitish concept of prayer, which sought the Father in a spirit of unworthiness, and the New Testament concept, which emphasized the rights of Sonship. The term "name" conveyed in the Greek the definite sense of nature, or scientifically, "status".

See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1102, John 16:24.

John 16:25

(A.V.): These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

(SNT): These things have I spoken to you in allegories: but the hour will come, when I shall not speak to you in allegories, but I will speak to you plainly of the Father.

(NNT): These things I have spoken to you in parables. The time is coming, when I shall no more speak to you in parables, but shall tell you plainly of the Father.

(JMT): "I have told you this in figures, but the time is coming when I shall speak to you in figures no longer; I shall let you know plainly about the Father."

(WNT): "All this I have spoken to you in veiled language. The time is coming when I shall no longer speak to you in veiled language, but will tell you about the Father in plain words." *(Notes: "Will tell you;" literally 'will bring word to you.')*

John 16:26

(A.V.): At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

(SNT): In that day ye will ask in my name; and I do not say to you, that I will pray to the Father for you;

(NNT): In that day ye will ask in my name; and I do not tell you that I will pray the Father for you;

(JMT): "On that day you will ask in my name, and I do not say to you I will ask the Father on your behalf;"

(WNT): "At that time you will make your requests in my name; and I do not promise to ask the Father on your behalf,"

John 16:27

(A.V.): For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

(SNT): for the Father himself loveth you, because ye have loved me, and have believed that I proceeded from the presence of the Father.

(NNT): for the Father himself loveth you, because ye have loved me, and have believed that I came forth from God.

(JMT): "for the Father loves you himself, because you have loved me and believed that I came forth from God."

(WNT): "for the Father Himself holds you dear, because you have held me dear and have believed that I came from the Father's presence." *(Notes: "Have held..have believed;" Greek perfects, implying "and you are still of the same mind.")*

John 16:28

(A.V.): I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

(SNT): I proceeded forth from before the Father, and came into the world; and again I leave the world, and go to the Father.—

(NNT): I come forth from the Father, and have come into the world; again, I leave the world, and go to the Father.

(JMT): "From the Father I came and I entered the world; again, I leave the world and I go to the Father."

(WNT): "I came from the Father and have come into the world. Again I am leaving the world and am going to the Father." *(Notes: "From the Father;" literally 'out of the Father.')*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 16:28.

John 16:29

(A.V.): His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

(SNT): His disciples say to him: Lo, now thou speakest plainly, and thou utterest no allegory.

(NNT): His disciples say, Lo! now thou speakest plainly, and speakest no parable.

(JMT): His disciples said, "Now, you are talking plainly at last, not speaking in figures."

(WNT): "Ah, now you are using plain language," said His disciples, "and are uttering no figure of speech!"

John 16:30

(A.V.): Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

(SNT): Now know we, that thou knowest every thing; and thou hast no need, that any one should ask thee: by this we believe, that thou didst proceed from God.

(NNT): Now are we sure that thou knowest all

things, and needest not that any one should ask thee; by this we believe that thou camest forth from God.

(JMT): "Now we are sure you know everything, and need no one to put questions to you. This makes us believe you have come forth from God."

(WNT): "Now we know that you have all knowledge, and do not need to be pressed with questions. Through this we believe that you came from God."

(Comp): A recently discovered papyrus gives this version of verse thirty: "Now we know that thou knowest all things and needest not that thou shouldest ask any man."

John 16:31

(A.V.): Jesus answered them, Do ye now believe?

(SNT): Jesus said to them: Do ye believe?

(NNT): Jesus answered them, Do ye now believe?

(JMT): Jesus replied, "You believe it, at last?"

(WNT): "Do you at last believe?" replied Jesus.

John 16:32

(A.V.): Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

(SNT): Behold, the hour cometh, and hath now come, when ye will be dispersed, each to his place; and ye will leave me alone. But I am not alone, for the Father is with me.

(NNT): Behold, the hour is coming, yea, is now come, when ye will be scattered, every one to his own, and will leave me alone; and yet I am not alone, because the Father is with me.

(JMT): "Behold, the time is coming, it has come already, when you will be scattered to your homes, every one of you, leaving me alone. But I am not alone, for the Father is with me."

(WNT): "Remember that the time is coming, nay, has already come, for you all to be dispersed each to his own home and to leave me alone. And yet I am not alone, for the Father is with me."

John 16:33

(A.V.): These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

(SNT): These things have I said to you, that in me ye might have peace. In the world ye will have trouble: but, take courage, I have vanquished the world.

(NNT): These things I have spoken to you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world.

(JMT): "I have said all this to you that in me you may have peace; in the world you have trouble, but courage! I have conquered the world."

(WNT): "I have spoken all this to you in order that in me you may have peace. In the world you have affliction. But keep up your courage: *I* have won the victory over the world."

(Comp): See Concordance to Miscellaneous Writings, and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 16:33.

CHAPTER XVII.

John 17:1

(A.V.): These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

(SNT): These things spake Jesus, and lifted up his eyes to heaven, and said: My Father, the hour is come: glorify thy Son, that thy Son may glorify thee.

(NNT): When Jesus had thus spoken, he lifted up his eyes to heaven, and said, Father! the hour is come; glorify thy Son, that the Son may glorify thee;

(JMT): So Jesus spoke; then, lifting his eyes to heaven, he said: "Father, the time has now come; glorify thy Son that thy Son may glorify thee,"

(WNT): When Jesus had thus spoken, He raised his eyes towards Heaven and said, "Father, the hour has come. Glorify Thy Son that the Son may glorify Thee;"

(Comp): In Strong's Exhaustive Concordance we find that the word "glorify" conveys this scientific sense in the Greek—"to render apparent". See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 17:1.

John 17:2

(A.V.): As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

(SNT): As thou hast given him authority over all flesh, that he might give life eternal to as many as thou hast given him.

(NNT): according as thou gavest him authority over all flesh, that he should give everlasting life to all whom thou hast given him.

(JMT): "since thou hast granted him power over all flesh to give eternal life to all whom thou hast given to him."

(WNT): "even as Thou hast given Him authority over all mankind, so that on all whom Thou hast given Him He may bestow the Life of the Ages—"

(Comp): Jesus is recalling Daniel's vision and description of Sonship which is found in the seventh chapter, fourteenth verse of Daniel. It reads as follows: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."

John 17:3

(A.V.): And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

(SNT): And this is life eternal, that they may know thee, that thou art the only true God, and whom thou hast sent, Jesus Messiah.

(NNT): And this is the everlasting life, to know thee, the only true God, and Jesus Christ whom thou didst send.

(JMT): "And this is eternal life, that they know thee, the only real God, and him whom thou hast sent, even Jesus Christ."

(WNT): "And in this consists the Life of the Ages—in knowing Thee the only true God and Jesus Christ whom Thou hast sent." *(Notes: "Knowing;" or, as the tense implies, 'an ever-enlarging knowledge of.')*

(Comp): Scholars have been unable to find an exact equivalent for the Greek term, translated in this passage—"true"; a word which was such a favorite with St. John. The English adjective "real" has been accepted by many as being more nearly accurate. The fixity of spiritual facthood will reveal itself to man's thought and furnish to each age its own vehicle or term. The thought included in this verse has been related by some scholars to the fifty-third chapter and eleventh verse of Isaiah, and the ninth chapter and twenty-fourth verse of Jeremiah. Isaiah 53:11 reads as follows: "He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." In Jeremiah 9:24 we find: "But let him that glorieth glory in this, that he understandeth and knoweth

me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 17:3.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 17:3.

John 17:4

(A.V.): I have glorified thee on the earth: I have finished the work which thou gavest me to do.

(SNT): I have glorified thee on the earth; the work which thou gavest me to do, I have finished.

(NNT): I have glorified thee on the earth, having finished the work which thou gavest me to do;

(JMT): "I have glorified thee on earth by accomplishing the work thou gavest me to do;"

(WNT): "I have glorified Thee on earth, having done perfectly the work which by Thine appointment has been mine to do."

John 17:5

(A.V.): And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

(SNT): And now, my Father, glorify thou me, with that glory which I had with thee before the world was.—

(NNT): and now, Father! do thou glorify me with thyself, with the glory which I had with thee before the world was.

(JMT): "now, Father, glorify me in thy presence with the glory which I enjoyed in thy presence before the world began."

(WNT): "And now, Father, do Thou glorify me in Thine own presence, with the glory that I had in Thy presence before the world existed."

John 17:6

(A.V.): I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

(SNT): I have made known thy name to the men, whom thou gavest me from the world: thine they were, and thou gavest them to me; and they have kept thy word.

(NNT): I manifested thy name to the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me; and they have kept thy word.

(JMT): "I have made thy Name known to the men whom thou hast given to me from the world (thine they were, and thou gavest them to me), and they have held to thy word."

(WNT): "I have revealed Thy perfections to the men whom Thou gavest me out of the world. Thine they were, and Thou gavest them to me, and they have obeyed Thy message."

(Comp): Jesus reiterates the words of David found in Psalms *22:22*: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

John 17:7

(A.V.): Now they have known that all things whatsoever thou hast given me are of thee.

(SNT): Now I have known, that whatever thou hast given me, was from thee.

(NNT): Now they know that all things whatever thou hast given me are from thee;

(JMT): "They know now that whatever thou hast given me comes from thee,"

(WNT): "Now they know that whatever Thou hast given me is from Thee."

John 17:8

(A.V.): For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

(SNT): For, the words thou gavest to me, I have given to them; and they have received them, and have known certainly, that I came from thy presence; and they have believed that thou didst send me.

(NNT): for I have given to them the words which thou hast given me; and they received them, and knew surely that I came forth from thee, and believed that thou didst send me.

(JMT): "for I have given them the words thou gavest me and they have received them; they are now sure that I came from thee and believe that thou didst send me."

(WNT): "For the truths which Thou didst teach me I have taught them. And they have received them, and have known for certain that I came out from Thy presence, and have believed that Thou didst send me." *(Notes: "Teach... taught;" literally 'give....given.')*

(Comp): The Emphasized New Testament by Rotherham gives this translation of verse eight: "And | the declarations which thou gavest me | have I given them, And | they | received them and came to know in truth, That | from thee | came I forth,—And they believed That | thou | didst send me forth."

John 17:9

(A.V.): I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

(SNT): And I pray for them; it is not for the world that I pray, but for them whom thou hast given me, for they are thine.

(NNT): I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine;

(JMT): "I pray for them—not for the world but for those whom thou hast given me do I pray; for they are thine"

(WNT): "I am making request for them: for the world I do not make any request, but for those whom Thou hast given me. Because they are Thine, and everything that is mine is Thine,"

John 17:10

(A.V.): And all mine are thine, and thine are mine; and I am glorified in them.

(SNT): And all that is mine is thine, and what is thine is mine; and I am glorified in them.

(NNT): and all things that are mine are thine, and thine are mine; and I am glorified in them.

(JMT): "(all mine is thine and thine is mine), and I am glorified in them."

(WNT): "and everything that is Thine is mine; and I am crowned with glory in them."

John 17:11

(A.V.): And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

(SNT): Henceforth I am not in the world; but these are in the world, and I go to thee. Holy Father, keep them in that thy name, which thou hast given to me; that they may be one, as we are.

(NNT): And I am no longer in the world; and they are in the world, and I come to thee. Holy Father! keep them in thy name which thou hast given me, that they may be one, even as we are.

(JMT): "I am to be in the world no longer, but they are to be in the world; I come to thee. Holy Father, keep them by the power of thy Name which thou hast given me, that they may be one as we are one."

(WNT): "I am now no longer in the world, but they are in the world and I am coming to Thee. Holy Father, keep them true to Thy name—the name which Thou hast given me to bear —that they may be one, even as we are."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 17:11.

John 17:12

(A.V.): While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

(SNT): While I have been with them in the world, I have kept them in thy name. Those thou gavest me, have I kept; and none of them is lost, but the son of perdition, that the scripture might be fulfilled.

(NNT): While I was with them, I kept them in thy name which thou hast given me, and guarded them; and no one of them is lost except the son of perdition, that the Scripture may be fulfilled.

(JMT): "When I was with them, I kept them by the power of thy Name which thou hast given me; I guarded them, and not one of them perished—only the son of perdition, that the scripture might be fulfilled."

(WNT): "While I was with them, I kept them true to Thy name—the name Thou hast given me to bear—and I kept watch over them, and not one of them is lost but only he who is doomed

to destruction—that the Scripture may be fulfilled."

(Comp): From the scientific standpoint, the reference to, and import of, the "son of perdition" is not confined to Judas. Scholars do claim this limited inference however, and cite the eighth verse of the one hundred ninth Psalm as their proof. It reads as follows: "Let his days be few; *and* let another take his office."
The meaning of "perdition" in the Greek is "the state of being lost". This definition exactly covers the nature of mortal mind. The Hebraism—"son of" which Jesus used—was a common expression of his day and implied this sense—"bearing the stamp or impress of"—in other words "reflecting".

John 17:13

(A.V.): And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

(SNT): But now I come to thee; and these things I speak in the world, that my joy may be complete in them.

(NNT): But now I come to thee; and these things I speak in the world, that they may have my joy made full in them.

(JMT): "But now I come to thee (I speak thus in the world that they may have my joy complete within them)."

(WNT): "But now I am coming to Thee, and I speak these words while I am in the world, in order

that they may have my gladness within them filling their hearts."

John 17:14

(A.V.): I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

(SNT): I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.

(NNT): I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

(JMT): "I have given them thy word, and the world has hated them because they do not belong to the world any more than I belong to the world."

(WNT): "I have given them Thy Message, and the world has hated them, because they do not belong to the world, just as I do not belong to the world." *(Notes: "Message;" literally 'Word.' God's whole revelation—instruction, correction, warning, encouragement, promises—as often in the O. T.)*

John 17:15

(A.V.): I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

(SNT): I pray not, that thou wouldst take them out of the world, but that thou wouldst keep them from evil:

(NNT): I do not pray thee to take them out of the world, but to keep them from evil.

(JMT): "I pray not that thou wilt take them out of the world, but that thou wilt keep them from the evil one."

(WNT): "I do not ask that Thou wilt remove them out of the world, but that Thou wilt protect them from the Evil one." *(Notes: "The Evil one;" that is, 'its ruler.' Or 'from the evil' (which is in the world).)*

John 17:16

(A.V.): They are not of the world, even as I am not of the world.

(SNT): for they are not of the world, even as I am not of the world.

(NNT): They are not of the world, even as I am not of the world.

(JMT): "They do not belong to the world any more than I belong to the world."

(WNT): "They do not belong to the world, just as I do not belong to the world."

John 17:17

(A.V.): Sanctify them through thy truth: thy word is truth.

(SNT): Father, sanctify them by thy truth, thy word is the truth.

(NNT): Sanctify them in thy truth; thy word is truth.

(JMT): "Consecrate them by thy truth: thy word is truth."

(WNT): "Make them holy in the truth: Thy Message is truth." *(Notes: "In the truth;" let them live and move and have their being in the truth, and so grow holy under its influence. Or 'by the truth.')*

(Comp): Bible students quote the following passages from the Old Testament as relating to and furnishing the basis for this verse: the seventh chapter, twenty-eighth verse of Second Samuel, and the one hundred nineteenth chapter and the one hundred forty-second and one hundred fifty-first verses of Psalms. II Samuel 7:28 reads as follows: "And now, O Lord GOD, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:" In Psalms 119: 142, 151 we find: (142) "Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth." (151) "Thou *art* near, O LORD; and all thy commandments *are* truth."
The word "sanctify" or "consecrate" is used in a dual sense. "To make holy" is the literal meaning. This term was used to imply either the "setting apart for spiritual use" or "the imparting of fitness" which makes for demonstration.

John 17:18

(A.V.): As thou hast sent me into the world, even so have I also sent them into the world.

(SNT): As thou didst send me into the world, so have I also sent them into the world.

(NNT): As thou didst send me into the world, I also sent them into the world.

(JMT): "As thou hast sent me into the world, so have I sent them into the world,"

(WNT): "Just as Thou didst send me into the world, I also have sent them;"

John 17:19

(A.V.): And for their sakes I sanctify myself, that they also might be sanctified through the truth.

(SNT): And for their sakes I sanctify myself, that they also may be sanctified by the truth.—

(NNT): And in their behalf I sanctify myself, that they also may be sanctified in the truth.

(JMT): "and for their sake I consecrate myself that they may be consecrated by the truth."

(WNT): "and on their behalf I consecrate myself, in order that they may become perfectly consecrated in truth."

John 17:20

(A.V.): Neither pray I for these alone, but for them also which shall believe on me through their word;

(SNT): And it is not for them only that I pray, but also for those who shall believe in me through their discourse;

(NNT): Yet not for these alone do I pray, but also for those who believe in me through their word;

(JMT): "Nor do I pray for them alone, but for all who believe in me by their spoken word;"

(WNT): "Nor is it for them alone that I make request. It is also for those who trust in me

through their teaching;" *(Notes: "Those who trust;" that is, all believers, future as well as present.)*

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 17:20.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 17:20.

John 17:21

(A.V.): That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

(SNT): that they all may be one; as thou, my Father, [art] in me, and I in thee; that they also may be one in us; so that the world may believe, that thou didst send me.

(NNT): that they all may be one; as thou, Father, art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me.

(JMT): "may they all be one! As thou, Father, art in me and I in thee, so may they be in us—that the world may believe thou hast sent me."

(WNT): "that they may all be one, even as Thou art in me, O Father, and I am in Thee; that they also may be in us; that the world may believe that Thou didst send me." *(Notes: "May believe;" the tense indicates as the exact sense, "in*

order that it may be the prevailing and standing belief of the world that, etc.")

John 17:22

(A.V.): And the glory which thou gavest me I have given them; that they may be one, even as we are one:

(SNT): And the glory which thou gavest me, I have given them; that they may be one, as we are one.

(NNT): And the glory which thou hast given me, I have given them, that they may be one, even as we are one;

(JMT): "Yea, I have given them the glory thou gavest me, that they may be one as we are one—"

(WNT): "And the glory which Thou hast given me I have given them, that they may be one, just as we are one:"

John 17:23

(A.V.): I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(SNT): I in them, and thou in me; that they may be perfected into one; and that the world may know that thou didst send me, and that thou hast loved them as also thou hast loved me.

(NNT): I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(JMT): "I in them and thou in me—that they may be made perfectly one, so that the world may recognize that thou hast sent me and hast loved them as thou hast loved me."

(WNT): "I in them and Thou in me; that they may stand perfected in one; that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me." *(Notes: "In one;" literally (perfectly united) "into one.")*

John 17:24

(A.V.): Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

(SNT): Father, I desire that those whom thou hast given me, may also be with me where I am; that they may see that glory of mine which thou hast given me, as thou lovedst me before the foundation of the world.

(NNT): Father! as to that which thou hast given me, I desire that they also be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

(JMT): "Father, it is my will that these, thy gift to me, may be beside me where I am, to behold my glory which thou hast given me, because thou lovedst me before the foundation of the world."

(WNT): "Father, those whom Thou hast given me--I desire that where I am they also may be with me, that they may see the glory—my glory—my gift from Thee, which Thou hast given me because Thou didst love me before the creation of the world."

John 17:25

(A.V.): O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

(SNT): My righteous Father, the world hath not known thee; but I have known thee, and these have known, that thou didst send me.

(NNT): Righteous Father! and yet the world knew thee not! but I knew thee, and these knew that thou didst send me.

(JMT): "O just Father, though the world has not known thee, I have known thee, and they have known that thou hast sent me;"

(WNT): "And, righteous Father, though the world has failed to recognize Thee, I have known Thee, and these have perceived that Thou didst send me."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 17:25.

John 17:26

(A.V.): And I have declared unto them thy name, and will declare *it:* that the love wherewith

thou hast loved me may be in them, and I in them.

(SNT): And I have made known to them thy name; and I will make it known; so that the love, with which thou lovedst me, may be in them, and I in them.

(NNT): And I made known to them thy name, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them.

(JMT): "so have I declared, so will I declare, thy Name to them, that the love with which thou hast loved me may be in them, and I in them."

(WNT): "And I have made known Thy name to them and will make it known, that the love with which Thou hast loved me may be in them, and that I may be in them."

CHAPTER XVIII.

John 18:1

(A.V.): When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

(SNT): These things spake Jesus, and went forth with his disciples over the brook Cedron, where there was a garden, into which he and his disciples entered.

(NNT): When Jesus had spoken these words, he went forth with his disciples across the brook Kedron, where was a garden, into which he entered with his disciples.

(JMT): Having said this, Jesus went out with his disciples across the Kidron ravine to an orchard, which he entered in the company of his disciples.

(WNT): After offering this prayer Jesus went out with His disciples to a place on the further side of the Ravine of the Cedars, where there was a garden which He entered—Himself and His disciples.

(Comp): This valley of Kidron, so named according to some authorities from the cedars which cover its slopes, is now called *Wady Sitti Maryam* or Wady—ravine—of the Lady Mary. The Jews believed that this valley would be the seat of The Great Judgment and that that day would witness the expanding of this valley by the moving apart of its sides, thus to accommodate all those who were to share in

the judgment. The Jews also believed that no greater boon could be theirs than to be buried on the left slope of the Kidron. Among other tombs on this slope of the Valley are found those of Absalom, Jehoshaphat, and St. James. The garden mentioned has become known as the "Garden of Gethsemane", and is located above the section devoted to the tombs.

John 18:2

(A.V.): And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

(SNT): And Judas also, the betrayer, knew the place; because Jesus often there met with his disciples.

(NNT): And Judas also, his betrayer, knew the place; because Jesus often resorted thither with his disciples.

(JMT): Judas the traitor also knew the spot, for Jesus and his disciples often met there.

(WNT): Now Judas also, who at that very time was betraying Him, knew the place, for Jesus had often resorted there with His disciples.

John 18:3

(A.V.): Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

(SNT): Then Judas received a regiment, and from the presence of the chief priests and Phari-

sees he had officials; and he came to the place with lanterns and lamps and weapons.—

(NNT): Judas then, having received the band of soldiers, and officers from the chief priests and Pharisees, cometh thither with torches and lanterns and weapons.

(JMT): So after procuring troops and some attendants belonging to the high priests and the Pharisees, Judas went there with lanterns and torches and weapons.

(WNT): So Judas, followed by the battalion and by a detachment of the Temple police sent by the High Priests and Pharisees, came there with torches and lamps and weapons.

(Comp): Since the Jews were not permitted to keep an armed force other than the Temple police, it was necessary to appeal to the Fortress of Antonio, a garrison near the great Temple, for a guard to effect the arrest of Jesus. The Temple police were all on duty that night, which was the night of The Great Feast, and so could not have served. This fact concerning the "band of men and officers" explains why Pilate was prepared so early the next morning to try Jesus, for the order had to pass through his hands.

The lanterns and torches were carried on the tops of long poles to render impossible any escape among the cedars. The "weapons" were confined to swords, staffs and slings.

John 18:4

(A.V.): Jesus therefore, knowing all things that

should come upon him, went forth, and said unto them, Whom seek ye?

(SNT): And Jesus, as he knew every thing that was to befall him, went forth and said to them: Whom seek ye?

(NNT): But Jesus, knowing all things that were coming upon him, went forth, and saith to them, Whom do ye seek?

(JMT): Then Jesus, who knew everything that was to happen to him, came forward and asked them, "Who are you looking for?"

(WNT): Jesus therefore, knowing all that was about to befall Him, went out to meet them. "Who are you looking for?" He asked them.

John 18:5

(A.V.): They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

(SNT): They say to him: Jesus the Nazarean. Jesus said to them: I am he. And Judas the betrayer was also standing with them.

(NNT): They answered him, Jesus the Nazarene. Jesus saith to them, I am he. Now Judas also, his betrayer, was standing with them.

(JMT): "Jesus the Nazarene," they replied. Jesus said, "I am he." (And Judas the traitor was standing beside them.)

(WNT): "For Jesus the Nazarene," was the answer. "I am he," He replied. (Now Judas who was betraying Him was also standing with them.)

John 18:6

(A.V.): As soon then as he had said unto them, I am

he, they went backward, and fell to the ground.

(SNT): And when Jesus said to them, I am he, they drew back and fell upon the ground.

(NNT): As soon then as he said to them, I am he, they went backward, and fell to the ground.

(JMT): When he said, "I am he," they fell back and dropped to the ground;

(WNT): As soon then as He said to them, "I am he," they went backwards and fell to the ground. *(Notes: "Fell to the ground." A proof that had He chosen to exert His supernatural power He was infinitely stronger than they, and that in reality He was voluntarily surrendering Himself to death.)*

John 18:7

(A.V.): Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

(SNT): And again Jesus asked them: Whom seek ye? And they said: Jesus the Nazarean.

(NNT): Again therefore he asked them, Whom do ye seek? And they said, Jesus the Nazarene.

(JMT): so he asked them once more, "Who are you looking for?" And when they replied, "Jesus the Nazarene,"

(WNT): Again therefore He asked them, "Who are you looking for?" "For Jesus the Nazarene," they said.

John 18:8

(A.V.): Jesus annswered, I have told you that I am *he:* if therefore ye seek me, let these go their way:

(SNT): Jesus said to them: I have told you that I am he; and if ye seek me, let these go away:

(NNT): Jesus answered, I have told you that I am he. If therefore ye are seeking me, let these men go.

(JMT): he answered, "I told you that I am he; if it is me you are looking for, let these men get away"

(WNT): "I have told you," replied Jesus, "that I am he. If therefore you are looking for me, let these my disciples go their way."

John 18:9

(A.V.): That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

(SNT): that the speech might be fulfilled, which he uttered: Of them, whom thou hast given me, I have lost not even one.—

(NNT): That the saying might be fulfilled which he spoke, "Of those whom thou hast given me, I have lost none."

(JMT): (this was to fulfill his own word: 'I did not lose a single one of those whom thou didst give me').

(WNT): He made this request in order that the words He had spoken might be fulfilled, "As for those whom Thou hast given me, I have not lost one."

(Comp): John is referring to Jesus' words found in John 17:12: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

John 18:10

(A.V.): Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

(SNT): And Simon Cephas had upon him a sword; and he drew it, and smote a servant of the high priest, and cut off his right ear. And the servant's name was Malchus.

(NNT): Then Simon Peter, having a sword, drew it and smote the servant of the high-priest, and cut off his right ear. And the servant's name was Malchus.

(JMT): Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear (the servant's name was Malchus);

(WNT): Simon Peter, however, having a sword, drew it, and, aiming at the High Priest's servant, cut off his right ear. The servant's name was Malchus. *(Notes: "Servant;" or 'slave.')*

(Comp): The name "Malchus" is of Semitic origin. Nothing is known of Malchus beyond scriptural references—this one in particular. He was a servant in the household of the high priest. His zeal in serving his master expressed itself in that he was the first to reach Jesus. This act led to the incident referred to in this verse.

John 18:11

(A.V.): Then said Jesus unto Peter, Put up thy sword

into the sheath: the cup which my Father hath given me, shall I not drink it?

(SNT): And Jesus said to Cephas: Put the sword into its sheath. The cup which my Father hath given me, shall I not drink it?

(NNT): Jesus therefore said to Peter, Put up the sword into the sheath. The cup which the Father hath given me, shall I not drink it?

(JMT): whereupon Jesus said to Peter, "Sheathe your sword. Am I not to drink the cup which the Father has handed me?"

(WNT): Jesus therefore said to Peter, "Put back your sword. Shall I refuse to drink the cup of sorrow which the Father has given to me to drink?"

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 18:11.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 18:11.

John 18:12

(A.V.): Then the band and the captain and officers of the Jews took Jesus, and bound him,

(SNT): Then the regiment and the chiliarchs and the officials of the Jews laid hold of Jesus, and bound him;

(NNT): So the band and the captain, and the officers of the Jews, took Jesus and bound him,

(JMT): So the troops and their commander and the Jewish attendants seized Jesus, bound him,

(WNT): So the battalion and their tribune and the Jewish police closed in, and took Jesus and bound Him.

(Comp): A *chiliarch* is a commander of a troop of four men. The rank would correspond at present to that of colonel in the Greek army. That men of such high rank should have accompanied this motley crowd, clearly reveals Jesus' standing in the eyes of the Gentile world. It was John who so clearly emphasized this point in the forty-second verse of the twelfth chapter. It reads as follows: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him,* lest they should be put out of the synagogue:"

John 18:13

(A.V.): And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

(SNT): and they led him first to the presence of Annas; for he was father-in-law to Caiaphas, who was the high priest of that year.

(NNT): and carried him to Annas first; for he was father-in-law of Caiaphas, who was high-priest that year.

(JMT): and brought him first of all to Annas (for Annas was the father-in-law of Caiaphas, who was high priest that year—

(WNT): They then brought Him to Annas first; for Annas was the father-in-law of Caiaphas who was High Priest that year. *(Notes: "Annas;" more correctly 'Hannas.')*

(Comp): "Annas" means in the Hebrew "merciful". He was the son of one named Sethi, a man of whom nothing is known. Annas was appointed high priest by Quirinius in 6 A. D. and in 15 A. D. deposed by Valerius, who later appointed Simon, a son of Annas. Three years later Caiaphas succeeded Simon. Owing to the fact that Annas was the head of the family, he retained much of his influence during the reign of five of his sons. This accounts for the fact that Jesus was first led to him before appearing before the high priest. The great avarice of Annas led him to establish the Temple market, where the vast throngs of pilgrims purchased the necessities of sacrificial rites and ceremonies. His sons were the beneficiaries of this business, which finally moved from the highways leading to Jerusalem, right into the Temple itself. Jesus' condemnation of this corrupt system prompted the immediate revenge manifested in his arrest and trial before the high priest. This family of Annas corrupted not only the Temple, but, through their immense wealth, the Roman courts as well.

John 18:14

(A.V.): Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

(SNT): And it was Caiaphas who counselled the Jews, that it was expedient, one man should die for the people.—

(NNT): And it was Caiaphas who counselled the Jews, that it was expedient that one man should die for the people.

(JMT): the Caiaphas who had advised the Jews that it was for their interests that one man should die for the people).

(WNT): (It was this Caiaphas who had advised the Jews, saying, "It is to your interest that one man should die for the People.")

(Comp): This reference is to the prophecy of Caiaphas recorded in John 11:49-52 inclusive, and reads as follows: "And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, (50) Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. (51) And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; (52) And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

John 18:15

(A.V.): And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

(SNT): And Simon Cephas and one other of the disciples went after Jesus. And that other

disciple knew the high priest; and he entered with Jesus into the hall.

(NNT): And Simon Peter and the other disciple followed Jesus. That disciple was an acquaintance of the high-priest, and went with Jesus into the court of the palace of the high-priest.

(JMT): Simon Peter followed Jesus along with another disciple; and as this disciple was an acquaintance of the high priest, he passed into the courtyard of the high priest with Jesus,

(WNT): Meanwhile Simon Peter was following Jesus, and so also was another disciple. The latter was known to the High Priest, and went in with Jesus into the court of the High Priest's palace.

(Comp): Practically all authorities agree that John was the disciple who accompanied Peter to the palace of Caiaphas.

John 18:16

(A.V.): But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

(SNT): But Simon stood without at the door; and that other disciple, who knew the high priest, went out and spoke to the doorkeeper, and brought in Simon.

(NNT): But Peter was standing outside at the door. The other disciple therefore, who was an acquaintance of the high-priest, went out and

spoke to her that kept the door, and brought in Peter.

(JMT): while Peter stood outside at the door. Then this other disciple, who was an acquaintance of the high priest, came out and spoke to the woman at the door, and brought Peter inside.

(WNT): But Peter remained standing outside the door, till the disciple who was acquainted with the High Priest came out and induced the portress to let Peter in.

(Comp): This puzzling problem, that a woman should have served as a "porter"—thus filling a position assigned to men—has been solved by one great authority. He claims that during those days, despite any other duties assigned, men were always considered soldiers. So in this instance the porter had joined the guards that brought Jesus to the high priest.

John 18:17

(A.V.): Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

(SNT): And the maid who kept the door, said to Simon: Art not thou also one of this man's disciples? And he said: I am not.

(NNT): Then the maid-servant that kept the door saith to Peter, Art thou also one of this man's disciples? He saith, I am not.

(JMT): The maidservant at the door then said to Peter, "Are you not one of this fellow's disciples?" He said, "No."

(WNT): This led the girl, the portress, to ask Peter, "Are you also one of this man's disciples?" "No, I am not," he replied.

John 18:18

(A.V.): And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

(SNT): And the servants and officials were standing, and had placed a fire to warm themselves.—

(NNT): And the servants and the officers were standing there, having made a fire of coals, for it was cold, and were warming themselves; and Peter was standing with them and warming himself.

(JMT): Now the servants and the attendants were standing and warming themselves at a charcoal fire which they had lit (for it was cold), and Peter also stood beside them and warmed himself.

(WNT): Now because it was cold the servants and the police had lighted a charcoal fire, and were standing and warming themselves; and Peter too remained with them, standing and warming himself.

John 18:19

(A.V.): The high priest then asked Jesus of his disciples, and of his doctrine.

(SNT): And the high priest interrogated Jesus respecting his disciples, and respecting his doctrine.

(NNT): The high-priest then asked Jesus about his disciples, and about his teaching.

(JMT): Then the high priest questioned Jesus about his disciples and about his teaching.

(WNT): So the High Priest questioned Jesus about His disciples and His teaching.

(Comp): This crafty priest endeavored to trap Jesus on two points, his disciples and himself. The history of Caiaphas reveals this favorite expedient of his, and shows how unrelentingly he intended to hunt down the disciples after disposing of Jesus. Just how lovingly Jesus protected his disciples from this hatred is shown in his reply which focused and centered the attack on himself and his message. Every principle of Hebrew justice was set aside in this act of trying Jesus in the palace of the high priest. Their own law provided that such a case should be tried only in the chambers of the Sanhedrin. No sentence was considered legal unless pronounced in this meeting-place.

John 18:20

(A.V.): Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

(SNT): And Jesus said to him: I have discoursed openly with the people, and have at all times taught in the synagogue and in the temple, where all the Jews assemble; and I have uttered nothing in private.

(NNT): Jesus answered him, I have spoken plainly to the world; I always taught in a synagogue and in the temple, where all the Jews assemble, and in secret I spoke nothing.

(JMT): Jesus answered, "I have spoken openly to the world; I have always taught in the synagogues and in the temple, where all Jews gather; I have said nothing in secret.

(WNT): "As for me," replied Jesus, "I have spoken openly to the world. I have continually taught in some synagogue or in the Temple where all the Jews are wont to assemble, and I have said nothing in secret." *(Notes: "I have spoken." This is the perfect tense in the Greek, and implies that 'the world' was in possession of full knowledge as to His teaching. 'Openly;' or perhaps 'without reserve.')*

John 18:21

(A.V.): Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

(SNT): Why dost thou interrogate me? Ask them who have heard, what I said to them: lo, they know what I have said.

(NNT): Why askest thou me? Ask those who have heard, what I have spoken to them; behold, these know what I have said.

(JMT): "Why ask me? Ask my hearers what I have said to them; they know what I said."

(WNT): "Why do you question me? Question those who heard what it was I said to them: these witnesses here know what I said."

John 18:22

(A.V.): And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

(SNT): And as he said these things, one of the officials standing by, smote the cheek of Jesus, and said to him: Givest thou such an answer to the high priest?

(NNT): And when he had said this, one of the officers who was standing by struck Jesus on the face, saying, Is it thus that thou answerest the high-priest?

(JMT): As he said this, one of the attendants who stood by gave him a blow, saying, "Is that how you answer the high priest?"

(WNT): Upon His saying this, one of the officers standing by struck Him with his open hand, asking Him as he did so, "Is that the way you answer the High Priest?"

John 18:23

(A.V.): Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

(SNT): Jesus replied, and said to him: If I have spoken evil, bear witness of that evil; but if well, why smitest thou me?

(NNT): Jesus answered him, If I spoke what is evil, testify to the evil; but if well, why dost thou strike me?

(JMT): "If I have said anything wrong," replied

Jesus, "prove it; if I said what was true, why strike me?"

(WNT): "If I have spoken wrongly," replied Jesus, "bear witness to it as wrong; but if rightly, why that blow?"

John 18:24

(A.V.): Now Annas had sent him bound unto Caiaphas the high priest.

(SNT): Now Annas had sent Jesus bound to Caiaphas the high priest.—

(NNT): Annas therefore sent him bound to Caiaphas the high-priest.

(JMT): Then Annas had him bound and sent him to Caiaphas the high priest.

(WNT): So Annas sent Him bound to Caiaphas the High Priest.

John 18:25

(A.V.): And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it,* and said, I am not.

(SNT): And Simon Cephas was standing and warming himself; and they said to him: Art not thou also one of his disciples? And he denied, and said: I am not.

(NNT): And Simon Peter was standing and warming himself. So they said to him, Art thou also one of his disciples? He denied and said, I am not.

(JMT): They asked him, "Are you not one of his disciples?" He denied it, saying, "No."

(WNT): But Simon Peter remained standing and warming himself, and this led to their asking him, "Are you also one of his disciples?" He denied it, and said, "No, I am not." *(Notes: "Warming himself;" the fire was apparently in the court-yard of Annas's palace (verse 15); but possibly this court was common to both palaces, as our Lord was able while in the palace of Caiaphas to turn round and look at Peter.)*

John 18:26

(A.V.): One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

(SNT): And one of the servants of the high priest, a kinsman of him whose ear Simon cut off, said to him: Did I not see thee with him in the garden?

(NNT): One of the servants of the high-priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?

(JMT): Said one of the high priest's servants, a kinsman of the man whose ear had been cut off by Peter, "Did I not see you with him in the orchard?"

(WNT): One of the High Priest's servants, a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?"

John 18:27

(A.V.): Peter then denied again: and immediately the cock crew.

(SNT): And again Simon denied: and at that moment the cock crew.

(NNT): Then Peter denied again; and immediately a cock crew.

(JMT): Again Peter denied it. And at that very moment the cock crowed.

(WNT): Once more Peter denied it, and immediately a cock crowed.

John 18:28

(A.V.): Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

(SNT): And they led Jesus from the presence of Caiaphas unto the Prætorium; and it was morning. But they did not enter the Prætorium, lest they should defile themselves before they had eaten the passover.

(NNT): Then they lead Jesus from Caiaphas to the governor's palace; and it was early. And they did not themselves go into the palace, that they might not be defiled, but might eat the passover.

(JMT): Then from the house of Caiaphas they took Jesus to the praetorium. (It was early morning.) They would not enter the praetorium themselves, in case of being ceremonially defiled, for they wanted to eat the passover;

(WNT): So they brought Jesus from Caiaphas's house to the Praetorium. It was the early morning, and they would not enter the Praetorium themselves for fear of defilement, and in order that they might be able to eat the Passover.

(Comp): This law concerning defilement was a law of the Sanhedrin only, unsupported by any Old Testament provision. It declared that to enter the house of a heathen rendered the Jew unclean for that day, and therefore unfit to partake of the Paschal Supper.

"The Praetorium" is the name given by some translators to the palace of the governor. This term was also used to denote the tent of a general—a use which included the inference that it was a seat of authority. There were two such palaces in Jerusalem, the Fortress of Antonia and the Palace of Herod.

John 18:29

(A.V.): Pilate then went out unto them, and said, What accusation bring ye against this man?

(SNT): And Pilate went forth to them without, and said to them: What accusation have ye against this man?

(NNT): Pilate therefore went out to them, and saith, What accusation do ye bring against this man?

(JMT): so Pilate came outside to them and asked, "What charge do you bring against this man?"

(WNT): Accordingly Pilate came out to them and inquired, "What accusation have you to bring against this man?"*(Notes: "Came out (or outside) to them;" the formal trial not beginning till* xix *13., other versions omit 'out' or 'outside.')*

(Comp): This question of Pilate's voiced the very essence of Roman law, namely, that a definite

charge must be preferred against a man. This placed the Jews in a dilemma, for they knew that the Roman law did not cover religious differences, and these differences constituted their main point of attack.

Pontius Pilate was appointed fifth Roman Procurator of Judaea, Samaria, and Idumaea, by the Emperor Tiberius. Pilate served during the period of 26-36 A. D. Nothing is known of his family or training. Though a Roman knight, he did not belong to a noble Roman family.

Carrying out the wishes of a prime minister named Sejanus, Pilate reversed the policy of his predecessor, Valarius Gratus, (14-25 A. D.) by crushing or attempting to crush Jewish fanaticism. He offended the Jews by transferring a portion of the Imperial army from Caesarea to Jerusalem. The Roman standards, which were embroidered portraits of Tiberius, were brought into Jerusalem by the army. Such portraits were looked upon by the Jews as a violation of the second commandment, and their presence in Jerusalem considered as an offense. The Jews rose up and stormed the palace to force Pilate to remove these standards. Finally, after five days, he yielded.

His second offense consisted of taking money from the sacred treasury to construct an aqueduct from the Pools of Solomon to Jerusalem. The uprising which this caused resulted disastrously for the Jews. Pilate's last public offense consisted in hanging obnoxious

shields in Herod's palace. The Jews took this matter up with the authorities at Rome with the result that the shields were removed and Pilate called for trial. Owing to the passing of Tiberius, the trial never came off. So much for the obviously historical evidence concerning Pilate. True, Christianity condemns him; but Pilate's long and successful term of office during those troublous days, goes a long way toward changing this superficial view of his character. His own struggle during the trial of Jesus is a proof that he endeavored to bring out justice amid corruption, and law and order amidst political storm and stress.

Nothing is known of Pilate's history beyond the point of the crucifixion period. Tradition regarding it is so varied and contradictory that it is precluded in this article.

John 18:30

(A.V.): They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

(SNT): They replied, and said to him: If he were not a malefactor, we should not have delivered him up to thee.

(NNT): They answered and said to him, If he had not been doing evil, we would not have delivered him up to thee.

(JMT): They retorted, "If he had not been a criminal, we would not have handed him over to you."

(WNT): "If the man were not a criminal," they replied, "we would not have handed him over to you."

John 18:31

(A.V.): Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

(SNT): Pilate said to them: Take ye him, and judge him according to your law. The Jews said to him: It is not lawful for us to put a man to death:

(NNT): Pilate therefore said to them, Take him yourselves, and judge him according to your law. The Jews therefore said to him, It is not lawful for us to put any one to death.

(JMT): Then said Pilate, "Take him yourselves, and sentence him according to your own Law." The Jews said, "We have no right to put anyone to death"

(WNT): "Take him yourselves," said Pilate, "and judge him by your Law." "We have no power," replied the Jews, "to put any man to death."

John 18:32

(A.V.): That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

(SNT): that the speech of Jesus might be fulfilled, when he made known by what death he was to die.

(NNT): That the words of Jesus might be fulfilled,

which he spoke, signifying what kind of death he was to die.

(JMT): (that the word of Jesus might be fulfilled, by which he had indicated the kind of death he was to die).

(WNT): They said this that the words might be fulfilled in which Jesus predicted the kind of death He was to die.

(Comp): John does not furnish any previous statement of Jesus concerning his crucifixion, such as he refers to in this verse. Matthew does quote Jesus as saying: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, (19) And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again." (Matthew 20:18, 19.)

John 18:33

(A.V.): Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

(SNT): And Pilate went into the Prætorium, and called Jesus, and said to him: Art thou the king of the Jews?

(NNT): Pilate therefore went into the palace again, and called Jesus, and said to him, Art thou the King of the Jews?

(JMT): So Pilate went back inside the praetorium and called Jesus, saying, "Then you are king of the Jews?"

(WNT): Re-entering the Praetorium, therefore, Pilate called Jesus and asked Him, "Are *you* the King of the Jews?"

John 18:34

(A.V.): Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

(SNT): Jesus said to him: Sayest thou this of thyself, or have others said [it] to thee of me?

(NNT): Jesus answered, Dost thou say this of thyself, or did others tell thee concerning me?

(JMT): Jesus replied, "Are you saying this of your own accord, or did other people tell you about me?"

(WNT): "Do you say this of yourself, or have others told it you about me?" replied Jesus.

John 18:35

(A.V.): Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

(SNT): Pilate said to him: Am I a Jew? Thy countrymen and the chief priests have delivered thee to me. What hast thou done?

(NNT): Pilate answered, Am I a Jew? Thy own nation and the chief priests delivered thee up to me. What hast thou done?

(JMT): "Am I a Jew?" said Pilate. "Your own nation and the high priests have handed you over to me. What have you done?"

(WNT): "Am I a Jew?" exclaimed Pilate; "it is your own nation and the High Priests who have handed you over to me. What have you done?"

John 18:36

(A.V.): Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

(SNT): Jesus said to him: My kingdom is not of this world. If my kingdom were of this world, my servants would have fought, that I might not be delivered up to the Jews: but now, my kingdom is not from hence.

(NNT): Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I should not be delivered up to the Jews; but now is my kingdom not from hence.

(JMT): Jesus replied, "My realm does not belong to this world; if my realm did belong to this world, my men would have fought to prevent me being handed over to the Jews. No, my realm lies elsewhere."

(WNT): "My kingdom," replied Jesus, "does not belong to this world. If my kingdom did belong to this world, my subjects would have resolutely fought to save me from being delivered up to the Jews. But, as a matter of fact, my kingdom has not this origin." *(Notes: "Would have resolutely fought;" a hard and determined struggle—here in battle, usually in wrestling—is signified by the verb employed.)*

(Comp): Jesus is referring to Daniel's vision of the Kingdom found in Daniel 2:44 and 7:14. Daniel 2:44 reads as follows: "And in the

days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Daniel 7:14 reads: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."

John 18:37

(A.V.): Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

(SNT): Pilate said to him: Then thou art a king? Jesus said to him: Thou hast said, that I am a king. For this was I born; and for this came I into the world, that I might bear testimony to the truth. Every one that is of the truth, heareth my voice.

(NNT): Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest what is true; for I am a king. For this end have I been born, and for this cause have I come into the world, that I may bear witness to the truth. Every one that is of the truth listeneth to my voice.

(JMT): "So you are a king?" said Pilate, "you!"

"Certainly," said Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to my voice."

(WNT): "So then *you* are a king!" rejoined Pilate. "Yes," said Jesus, "you say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is a friend of the truth listens to my voice." *(Notes: "A friend of the truth;" or 'a child of the truth.')*

John 18:38

(A.V.): Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

(SNT): Pilate said to him: What is the truth? And as he said this, he went out again to the Jews, and said to them: I find not any crime in him.

(NNT): Pilate saith to him, What is truth? And having said this, he went out again to the Jews, and saith to them, I find nothing criminal in him. *(Notes: "nothing criminal in him;" that is, nothing by which a legal charge can be maintained against him.)*

(JMT): "Truth!" said Pilate, "what is truth!" With these words he went outside to the Jews again and told them, "I cannot find anything wrong about him."

(WNT): "What is truth?" said Pilate. But no sooner had he spoken the words than he went out

again to the Jews and told them, "I find no crime in him."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 18:38.

John 18:39

(A.V.): But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

(SNT): And ye have a custom that I should release one to you at the passover; will ye, therefore, that I release to you this king of the Jews?

(NNT): But ye have a custom that I should release to you one at the passover: do ye desire, therefore, that I release to you the king of the Jews?

(JMT): "But it is your custom that I should release a prisoner for you at the passover. Is it your will that I release you the king of the Jews?"

(WNT): "But you have a custom that I should release one prisoner to you at the Passover. So shall I release to you the King of the Jews?"

(Comp): There is little known of this custom to which Pilate referred in this verse. It is of interest, however, to point out that Pilate took every means known to Jewish and Roman law to avert this oncoming tragedy.

John 18:40

(A.V.): Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

(SNT): And they all cried out, and said: Not this man, but Barabbas. Now this Barabbas was a robber.—

(NNT): Then they cried out again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

(JMT): Again they yelled, "No, not him! Bar-Abbas!" Now Bar-Abbas was a robber.

(WNT): With a roar of voices they again cried out, saying "Not this man, but Barabbas!" Now Barabbas was a robber.

(Comp): It is coincidental that the name of the robber —Bar-Abbas—means in the Hebrew "Son of the Father".

CHAPTER XIX.

John 19:1

(A.V.): Then Pilate therefore took Jesus, and scourged *him.*

(SNT): Then Pilate scourged Jesus.

(NNT): Then therefore Pilate took Jesus and scourged him.

(JMT): Then Pilate took Jesus and had him scourged.

(WNT): Then Pilate took Jesus and scourged Him.

(Comp): A scourging always preceded a Roman crucifixion. A Jewish scourge was made of reeds twisted into a rope, and to the Jew it symbolized authority. Such a one Jesus used in the Temple to drive out the offensive Temple traffic. This scourge was not wielded by Jesus on the men or cattle, its symbolization of authority (spiritually discerned by the Master) being quite sufficient for those men engaged in their nefarious practice. The Roman scourge was usually a rod with leather thongs weighted with rough pieces of lead.

Josephus tells us that the soldiers were mostly Syrians and were very hostile to the Jews. This is rather significant when we remember that it was these soldiers as well as Pilate who wielded the scourge and performed the crucifixion.

John 19:2

(A.V.): And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

(SNT): And the soldiers braided a crown of thorns, and put it on his head; and they clothed him in purple garments:

(NNT): And the soldiers platted a crown of thorns, and put it on his head, and put on him a purple robe,

(JMT): And the soldiers twisted some thorns into a a crown and put it on his head, and arrayed him in a purple robe,

(WNT): And the soldiers, twisting twigs of thorn into a wreath, put it on His head, and threw round Him a crimson cloak.

(Comp): The robe mentioned was called a *Sagum.* It was a short woolen military cloak of either scarlet or purple color and fastened by a clasp over the right shoulder. It was usually worn by Roman generals, and frequently the more costly ones were presented to foreign kings.

John 19:3

(A.V.): And said, Hail, King of the Jews! and they smote him with their hands.

(SNT): and they said: Hail, king of the Jews! and smote him on his cheeks. *(Notes: "Hail;" or "Peace to thee.")*

(NNT): and approached him and said, Hail, king of the Jews! and they gave him blows on the face.

(JMT): marching up to him and shouting, "Hail, king of the Jews!"—and striking him.

(WNT): Then they began to march up to Him, saying in a mocking voice, "Hail, King of the Jews!" And they struck Him with the palms of their hands.

(Comp): In this trial of Jesus we have found every law of the Sanhedrin, as well as of Rome, violated, and in this verse we find a notable breach of military discipline, which was otherwise severely strict. This picture of John's—the unfolding of the so-called forces unleashed to the full in the final effort to destroy the Christ idea—conveys graphically some idea of the extent of Jesus' demonstration. No artificial law intended to exert restraint upon mortal mind was found equal to the task of this hour.

John 19:4

(A.V.): Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

(SNT): And Pilate went out again, and said to them: Lo, I bring him out to you, that ye may know that I find against him no offence whatever.

(NNT): Again Pilate went forth, and saith to them, Behold, I bring him forth to you, that ye may know that I find nothing criminal in him.

(JMT): Again Pilate went out and said to them, "Look, I am bringing him out to you. Understand, I cannot find anything wrong about him."

(WNT): Once more Pilate came out and said to the Jews, "See, I am bringing him out to you to let you clearly understand that I find no crime in him." *(Notes: "Came out;" apparently from the vaulted hall (supposed to have been lately discovered) where he had witnessed the hideous torture of the scourging.)*

John 19:5

(A.V.): Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

(SNT): And Jesus went forth, having on him the crown of thorns, and the purple garments. And Pilate said to them: Behold, the man!

(NNT): Jesus therefore came forth, wearing the crown of thorns, and the purple robe. And [Pilate] saith to them, Behold the man!

(JMT): So out came Jesus, wearing the crown of thorns and the purple robe; and Pilate said, "Here the man is!" *(Notes: The unconscious force of Pilate's words, it has been suggested, might be brought out by rendering either "Here is* THE *man!" or, "Here is the Man!")*

(WNT): So Jesus came out, wearing the wreath of thorns and the crimson cloak. And Pilate said to them, "See, there is the man."

John 19:6

(A.V.): When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him,* crucify *him.* Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

(SNT): And when the chief priests and officials saw him, they cried out, and said: Hang him; hang him. Pilate said to them: Take ye him, and crucify him; for I find no offence in him.

(NNT): When therefore the chief priests and the officers saw him, they cried out, saying, Crucify! crucify! Pilate saith to them, Take him yourselves, and crucify him; for I find nothing criminal in him.

(JMT): Now when the high priests and their attendants saw him, they yelled, "Crucify him, crucify him!" Pilate said, "Take him and crucify him yourselves! I find nothing wrong about him."

(WNT): As soon then as the High Priests and the officers saw Him, they shouted, "To the cross! To the cross!" "Take him yourselves and crucify him," said Pilate; "for I, at any rate, find no crime in him."

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 19:6.

John 19:7

(A.V.): The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

(SNT): The Jews say to him: We have a law, and, according to our law, he deserveth death, because he made himself the Son of God.

(NNT): The Jews answered him, We have a law, and according to the law he ought to die, because he made himself the Son of God.

(JMT): The Jews retorted, "But we have a Law, and by [our] Law he is bound to die, because he has made himself out to be God's Son."

(WNT): "We," replied the Jews, "have a Law, and in accordance with that Law he ought to die, for having claimed to be the Son of God."

(Comp): The Jews referred to the law recorded in Leviticus 24:16: "And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 19:7.

John 19:8

(A.V.): When Pilate therefore heard that saying, he was more afraid;

(SNT): And when Pilate heard that declaration, he feared the more.

(NNT): When Pilate therefore heard this, he was the more afraid;

(JMT): Now when Pilate heard that, he was still more afraid;

(WNT): More alarmed than ever, Pilate no sooner heard these words

John 19:9

(A.V.): And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

(SNT): And he went again in to the Prætorium; and

he said to Jesus: Whence art thou? And Jesus gave him no answer.

(NNT): and went again into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer.

(JMT): he went inside the praetorium again and asked Jesus, "Where do you come from? Jesus made no reply.

(WNT): than he re-entered the Praetorium and began to question Jesus. "What is your origin?" he asked. But Jesus gave him no answer.

(Comp): It was Isaiah who foretold this silence of our Master and recorded it as follows: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah 53:7.)

John 19:10

(A.V.): Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

(SNT): Pilate said to him: Wilt thou not speak to me? Knowest thou not, that I have authority to release thee, and have authority to crucify thee?

(NNT): Pilate saith to him, Dost thou not speak to me? Dost thou not know that I have power to release thee, and have power to crucify thee?

(JMT): Then Pilate said, "You will not speak to me?

Do you not know it is in my power to release you or to crucify you?"

(WNT): "Do you refuse to speak even to me?" asked Pilate; "do you not know that I have it in my power either to release you or to crucify you?"

(Comp): Practically all authorities have adopted this change in the order of this sentence—the placing of "release thee" before "crucified thee". They believe this to be more consistent with Pilate's secret convictions, and with his desire to open the way for Jesus' release by first emphasizing this point to him. There is a pathetic ring involved in this changed sense of Pilate's question.

John 19:11

(A.V.): Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

(SNT): Jesus said to him: Thou wouldst have no authority at all over me, if it were not given to thee from on high: therefore his sin who delivered me up to thee, is greater than thine.

(NNT): Jesus answered, Thou wouldst have no power against me, unless it had been given thee from above; for this cause he that delivered me up to thee hath the greater sin.

(JMT): Jesus answered, "You would have no power over me, unless it had been granted you from above. So you are less guilty than he who betrayed me to you."

(WNT): "You would have had no power whatever

over me," replied Jesus, "had it not been granted you from above. On that account he who has delivered me up to you is more guilty than you are."

John 19:12

(A.V.): And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou are not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

(SNT): And for this reason, Pilate was disposed to release him. But the Jews cried out: If thou release this man, thou art not Cæsar's friend: for whoever maketh himself a king, is the adversary of Cæsar.

(NNT): From this time Pilate sought to release him. But the Jews cried out, saying, If thou release this man, thou art not a friend of Cæsar. Every one that maketh himself a king, setteth himself against Cæsar.

(JMT): This made Pilate anxious to release him, but the Jews yelled, "If you release him, you are no friend of Cæsar's! Anyone who makes himself a king is against Cæsar!"

(WNT): Upon receiving this answer, Pilate was for releasing Him. But the Jews kept shouting, "If you release this man, you are no friend of Cæsar's. Every one who sets himself up as king declares himself a rebel against Cæsar." *(Notes: "Kept shouting;" imperfect tense. Other versions have the aorist, indicating the utterance of a loud and simultaneous shout.)*

(Comp): Cicero tells us that Augustus assumed this title "Cæsar" in 44 B. C., shortly after the assassination of Julius Cæsar. Augustus considered it as a part of the inheritance left him by this grand-uncle. So the title which signified "reigning emperor" was handed down to each successive ruler. The Cæsar of this period and text was Tiberius.

John 19:13

(A.V.): When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

(SNT): And when Pilate heard this declaration, he brought Jesus forth, and sat upon the tribunal, in a place called the pavement of stones; but in Hebrew it is called Gabbatha.

(NNT): When therefore Pilate heard these words, he brought Jesus forth, and sat down on the judgment-seat, in a place called the Pavement, but in Hebrew, Gabbatha.

(JMT): On hearing this, Pilate brought Jesus out and seated him on the tribunal at a spot called the 'mosaic pavement'—the Hebrew name is Gabbatha.

(WNT): On hearing this, Pilate brought Jesus out, and sat down on the judge's seat in a place called the Pavement—or in Hebrew, Gabbatha. *(Notes: "Sat down;" or "made Him sit;" in mockery. And said (verse 14) "There is your king!" But in the fragment of the Petrine Gospel, discovered 1886-87, we read, "They clothed Him in purple, and made Him sit on the judge's seat.")*

(Comp): The original meaning of "pavement" in the Hebrew conveyed this sense—"to join together". All efforts to locate this particular pavement have resulted unsatisfactorily. During this period there were many such places, some of which were made in mosaic patterns. Authorities claim that each fortress and palace was surrounded by such a pavement, which was used for large gatherings. Sometimes an outdoor court was held in such a place. The Hebrew word *"Gabbatha"* means "height", "back", "ridge". This term was of Aramaic origin. Many of these pavements were portable, and one of these was used by Julius Cæsar during his campaigns.

John 19:14

(A.V.): And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

(SNT): And it was the preparation for the passover; and it was about the sixth hour. And he said to the Jews: Behold your king.

(NNT): Now it was the preparation of the passover. It was about the sixth hour. And he saith to the Jews, Behold your king!

(JMT): (it was the day of Preparation for the passover, about noon). "There is your king!" he said to the Jews.

(WNT): It was the day of Preparation for the passover, about six o'clock in the morning. Then he said to the Jews, "There is your king!" *(Notes: "Six o'clock in the morning;" that is, if*

the fourth Evangelist used the Roman method of reckoning the hours of the day. Otherwise the meaning is "noon," "mid-day.")

(Comp): The "preparation of the passover", mentioned in this text, consisted of repairing bridges and roads leading to Jerusalem, administering the testing draught to women suspected of adultery, and painting the sepulchres white—thus to warn the pilgrims of their presence and the possible contamination. There were many other similar efforts directed toward fulfilling the Levitical law concerning fitness for the "passover".

John 19:15

(A.V.): But they cried out, Away with *him,* away with *him,* crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

(SNT): But they cried out: Away with him, away with him; hang him, hang him. Pilate said to them: Shall I crucify your king? The chief priests said to him: We have no king, but Cæsar.

(NNT): Upon this they cried out, Away with him! Away with him! Crucify him! Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar.

(JMT): Then they yelled, "Off with him! Off with him! Crucify him!" "Crucify your king?" said Pilate. The high priests retorted, "We have no king but Cæsar!"

(WNT): This caused a storm of outcries, "Away with

him! Away with him! Crucify him!" "Am I to crucify your king?" Pilate asked. "We have no king, except Cæsar," answered the High Priests.

(Comp): This shocking statement, "we have no king but Cæsar", coming from the lips of those leaders of Judaism constituted the most violent and sweeping repudiation ever uttered of Israel's great triumphant truth—"the LORD he *is* God".....*"there is* none else". (Deuteronomy 4:39.) That day and hour marked the closing of Judaism's great service to mankind; for up to this hour she had held aloft, in the midst of terrible suffering, Israel's monotheism. Through their lessons of fidelity and obedience, Judaism had also been engaged in preparing mankind for the dawning of the Christ idea. The world owes a tremendous debt of gratitude to those valiant, heroic defenders of His Word, for their struggles against herculean odds in repeating and emphasizing the great fact underlying the first commandment. This debt is cancelled through present demonstration. It was Moses who foretold this hour and his words exactly cover the situation: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*." Gen. 49:10.

John 19:16

(A.V.): Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

(SNT): Then he delivered him to them, that they might crucify him. And they took Jesus, and led him away,

(NNT): Then therefore he delivered him up to them to be crucified. They therefore took Jesus;

(JMT): Then Pilate handed him over to them to be crucified. So they took Jesus, and he went away,

(WNT): Then Pilate gave Him up to them to be crucified. Accordingly they took Jesus; and He went out

John 19:17

(A.V.): And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

(SNT): bearing his cross, to a place called a Skull, and in Hebrew called Golgotha;

(NNT): and bearing his own cross, he went forth into the place called Place of a Skull; in Hebrew, Golgotha;

(JMT): carrying the cross by himself, to the spot called the 'place of the skull'—the Hebrew name is Golgotha;

(WNT): carrying His own cross to the place called Skull-place—or, in Hebrew, Golgotha—

(Comp): An old manuscript recently discovered reads that "Jesus went on with his cross behind him". Moses decreed that punishment by stoning was to be performed "without the camp". The "camp" in this instance is understood to be Jerusalem. So Golgotha, an Aramaic name meaning "skull", has been lo-

cated as a knoll shaped similarly to a skull and lying outside the present walls of Jerusalem. The Church of the Holy Sepulchre marks the traditional site of Golgotha. Many Jewish authorities claim this locality to be the place where the frequent stonings actually took place, such stonings as are recorded in Numbers 15:35, 36: "And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. (36) And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses."

John 19:18

(A.V.): Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

(SNT): where they crucified him; and two others with him, the one on this side, and the other on that, and Jesus in the middle.

(NNT): where they crucified him, and with him two others, one on each side, and Jesus in the midst.

(JMT): there they crucified him, along with two others, one on each side and Jesus in the middle.

(WNT): where they nailed Him to a cross, and two others at the same time, one on each side and Jesus in the middle.

John 19:19

(A.V.): And Pilate wrote a title, and put *it* on the

cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

(SNT): And Pilate also wrote a tablet, and affixed it to his cross. And thus it was written: THIS IS JESUS THE NAZAREAN, KING OF THE JEWS.

(NNT): And Pilate wrote an inscription also, and put it on the cross. And the writing was, "Jesus the Nazarene, the king of the Jews."

(JMT): Pilate had written an inscription to be put on the cross; what he wrote was, JESUS THE NAZARENE, THE KING OF THE JEWS.

(WNT): And Pilate wrote a notice and had it fastened to the top of the cross. It ran thus: JESUS THE NAZARENE, THE KING OF THE JEWS.

(Comp): Whether or not Pilate's craftiness prompted him to justify himself in the eyes of Caesar by writing the title "King of the Jews", we do not know. Many authorities seem to believe this to be the case, because of the political strife of that period. A title of some sort was always nailed to a cross declaring on what charge the man was condemned.

John 19:20

(A.V.): This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

(SNT): And many of the Jews read this label; because the place where Jesus was crucified, was near to Jerusalem; and it was written in Hebrew and Greek and Latin.

(NNT): This inscription therefore was read by many of the Jews; for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek.

(JMT): Now many of the Jews read this inscription, for the place where Jesus had been crucified was close to the city; besides, the inscription was in Hebrew, Latin, and Greek.

(WNT): Many of the Jews read this notice, for the place where Jesus was crucified was near the city, and the notice was in three languages —Hebrew, Latin, and Greek.

(Comp): Owing to the many nations represented in Jerusalem it was customary to write these titles in three languages. The order was changed in other instances so as to present this sequence: Latin, Greek and Hebrew.

Crucifixion was a Roman method, hence the precedence given the Latin version of the title.

John 19:21

(A.V.): Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

(SNT): And the chief priests said to Pilate: Write not that he IS king of the Jews, but that he SAID I am king of the Jews.

(NNT): Therefore the chief priests of the Jews said to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews.

(JMT): So the Jewish high priests said to Pilate, "Do

not write, THE KING OF THE JEWS; write, HE SAID I AM THE KING OF THE JEWS."

(WNT): This led the Jewish High Priests to remonstrate with Pilate. "You should not write 'The King of the Jews,' " they said, "but that he claimed to be King of the Jews."

John 19:22

(A.V.): Pilate answered, What I have written I have written.

(SNT): Pilate said: What I have written, I have written.—

(NNT): Pilate answered, What I have written, I have written.

(JMT): Pilate replied, "What I have written, I have written."

(WNT): "What I have written I have written," was Pilate's answer.

John 19:23

(A.V.): Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

(SNT): And the soldiers, when they had crucified Jesus, took his garments and made four parcels of them, a parcel for each of the soldiers. And his tunic was without seam from the top, woven throughout.

(NNT): Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his coat. Now

the coat was without seam, woven from the top throughout.

(JMT): Now when the soldiers crucified Jesus they took his clothes and divided them into four parts, one for each soldier. But as the tunic was seamless, woven right down in a single piece,

(WNT): So the soldiers, as soon as they had crucified Jesus, took His garments, including His tunic, and divided them into four parts—one part for each soldier. The tunic was without seam, woven from the top in one piece.

(Comp): The garment mentioned is called the *Kittuna* and was frequently made of wool or flax. It was a close-fitting garment, sleeved, and it reached to the ankle. A girdle was worn under the breast. The coat was called the *Tallith;* it was bordered with fringe. The four parts divided among the four soldiers consisted first, of the head gear, second, the sandals, third, the long girdle, and fourth, the Tallith. The fifth and most expensive garment was the Kittuna. For this they cast lots.

John 19:24

(A.V.): They said therefore among themselvés, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

(SNT): And they said one to another: We will not rend it, but will cast the lot upon it, whose it

shall be. And the scripture was fulfilled, which said: They divided my garments among them; and upon my vesture they cast the lot. These things did the soldiers.—

(NNT): They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. That the scripture might be fulfilled: "They parted my garments among them, and for my vesture they cast lots." These things the soldiers did.

(JMT): they said to themselves, "Don't let us tear it. Let us draw lots to see who gets it" (that the scripture might be fulfilled, *they distributed my clothes among them, and drew lots for my raiment*). This was what the soldiers did.

(WNT): So they said to one another, "Do not let us tear it. Let us draw lots for it." This happened that the Scripture might be fulfilled which says, "THEY SHARED MY GARMENTS AMONG THEM, AND DREW LOTS FOR MY CLOTHING". That was just what the soldiers did.

(Comp): John is referring to Psalms 22:18: "They part my garments among them, and cast lots upon my vesture."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 19:24.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 19:24.

John 19:25

(A.V.): Now there stood by the cross of Jesus his

mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

(SNT): And there were standing near the cross of Jesus, his mother, and his mother's sister, and Mary [the wife] of Cleophas, and Mary Magdalena.

(NNT): Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene.

(JMT): Now beside the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala.

(WNT): Now standing close to the cross of Jesus were His mother and His mother's sister, Mary the wife of Clopas, and Mary of Magdala. *(Notes: "Mary the wife of Clopas." This seems the most probable sense; literally "Clopas's Mary." There is nothing in the Greek to settle the question whether she was the sister of Mary, the mother of Jesus (just mentioned).)*

(Comp): Up to this time nothing is definitely known concerning the birth and childhood of Mary the Mother of Jesus. Tradition is so contradictory that it virtually leads nowhere. Scriptural allusions to her are meager, but these portray Mary as the fitting channel for the dawning of the Christ idea to that age.

Mary, the wife of Cleophas, was the mother of James and Joses and little else is known about her apart from untrustworthy tradition.

Nothing is known of Mary Magdalene, or, as the Greek gives it—the Mary of Magdala,—beyond the fact that she was one of many who

had been caught in the whirlpool of the mesmerism of vice. She later became an example of complete release from this influence—a healing possible only to the Christ.

John 19:26

(A.V.): When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

(SNT): And Jesus saw his mother, and that disciple whom he loved, standing by, and he said to his mother: Woman, behold, thy son.

(NNT): Jesus therefore, when he saw his mother, and the disciple whom he loved standing by, saith to his mother, Woman, behold thy son!

(JMT): So when Jesus saw his mother and his favourite disciple standing near, he said to his mother, "Woman, there is your son!"

(WNT): So Jesus, seeing His mother, and seeing the disciple whom He loved standing near, said to His mother, "Behold, your son!"

John 19:27

(A.V.): Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

(SNT): And he said to that disciple: Behold, thy mother. And from that hour, the disciple took her near himself.—

(NNT): Then he saith to the disciple, Behold thy mother! And from that hour the disciple took her to his own home.

(JMT): Then he said to the disciple, "Son, there is your mother!" And from that hour the disciple took her to his home.

(WNT): Then He said to the disciple, "Behold, your mother!" And from that time the disciple received her into his own home.

John 19:28

(A.V.): After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

(SNT): After these things, Jesus knew that every thing was finished; and, that the scripture might be fulfilled, he said: I thirst.

(NNT): After this, Jesus knowing that all things were now finished, in order that the Scripture might be accomplished, saith, I thirst.

(JMT): After that, as Jesus knew that everything was now finished and fulfilled, he said (to fulfil the scripture), *"I am thirsty."*

(WNT): After this, Jesus, knowing that everything was now brought to an end, said—that the Scripture might be fulfilled, "I am thirsty."

(Comp): John is referring to the sixty-ninth Psalm, twenty-first verse: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

John 19:29

(A.V.): Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

(SNT): And a vessel was standing there, full of

vinegar. And they filled a sponge with the vinegar, and put it on a hyssop [stalk], and bore it to his mouth.

(NNT): A vessel was brought full of vinegar; and putting a sponge filled with vinegar upon a stalk of hyssop, they raised it to his mouth.

(JMT): A jug full of vinegar was lying there; so they put a sponge full of vinegar on a spear and held it to his lips.

(WNT): There was a jar of wine standing there. With this wine they filled a sponge, put it on the end of a stalk of hyssop, and lifted it to His mouth. *(Notes: "Wine (twice);" literally 'vinegar' or 'sour wine.')*

(Comp): The hyssop was a wall-growing plant, with long stalks; it was frequently used, in sacrificial rites and ceremonies, to sprinkle the blood upon the altar. The vinegar was a sour wine and it also was used during the Temple services.

Because our Master was suspended from the cross for three long, long hours, someone, during his gigantic struggle and demonstration, mixed myrrh and wine and offered it to him as an anodyne.

John 19:30

(A.V.): When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

(SNT): And when Jesus had received the vinegar, he said: Lo; Done. And he bowed his head, and yielded up his spirit.

(NNT): When therefore he had received the vinegar,

he said, It is finished! and he bowed his head, and yielded up his spirit.

(JMT): And when Jesus took the vinegar, he said, "It is finished," bowed his head, and gave up his spirit.

(WNT): As soon as Jesus had taken the wine, He said, "It is finished." And then, bowing His head, He yielded up His spirit.

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, John 19:30.

John 19:31

(A.V.): The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

(SNT): And because it was the preparation, the Jews said: These bodies must not remain all night upon the cross: because the sabbath was dawning; and the day of that sabbath was a great day. And they requested of Pilate, that they should break the legs of those crucified, and take them down. *(Notes: "preparation;" "that is, Friday. "Dawning;" or "coming on.")*

(NNT): The Jews therefore, because it was the preparation, that the bodies might not remain upon the cross on the sabbath, for that sabbath was a great day, besought Pilate that their legs might be broken, and that they might be taken away.

(JMT): Now, as it was the day of Preparation, in or-

der to prevent the bodies remaining on the cross during the sabbath (for that sabbath-day was a great day), the Jews asked Pilate to have the legs broken and the bodies removed.

(WNT): Meanwhile the Jews, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath (for that Sabbath was one of special solemnity), requested Pilate to have the legs of the dying men broken, and the bodies removed. *(Notes: "Meanwhile;" literally 'Therefore.' "The Sabbath." Commencing at sunset.)*

(Comp): The Jews referred to a statute found in Deuteronomy 21:22, 23: "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: (23) His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance."

John 19:32

(A.V.): Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

(SNT): And the soldiers came, and broke the legs of the first, and of the other that was crucified with him.

(NNT): So the soldiers came and broke the legs of

the first, and of the other who was crucified with him.

(JMT): So the soldiers went and broke the legs of the first man and of the other man who had been crucified along with him;

(WNT): Accordingly the soldiers came and broke the legs of the first man, and also of the other who had been crucified with Jesus.

John 19:33

(A.V.): But when they came to Jesus, and saw that he was dead already, they brake not his legs:

(SNT): But when they came to Jesus, they saw that he was already dead; and they broke not his legs.

(NNT): But when they came to Jesus, and saw that he was already dead, they broke not his legs;

(JMT): but when they came to Jesus and saw he was dead already, they did not break his legs;

(WNT): Then they came to Jesus Himself: but when they saw that He was already dead, they refrained from breaking His legs.

John 19:34

(A.V.): But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

(SNT): But one of the soldiers thrust a spear into his side; and immediately there issued out blood and water.—

(NNT): but one of the soldiers with a spear pierced his side, and immediately there came out blood and water.

(JMT): only, one of the soldiers pricked his side with

a lance, and out came blood and water in a moment.

(WNT): One of the soldiers, however, made a thrust at His side with a lance, and immediately blood and water flowed out.

(Comp): It is significant that one of the requirements involved in sacrifice was that which required that the blood of the animal should flow during the sacrifice. In the Apostolic days, the Christian looked upon the act described in this verse as a fulfillment of that requirement.

John 19:35

(A.V.): And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

(SNT): And he who saw [it], hath testified: and his testimony is true: and he knoweth, that he speaketh the truth, that ye also may believe.

(NNT): And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith what is true, that ye also may believe.

(JMT): He who saw it has borne witness (his witness is true; God knows he is telling the truth), that you may believe.

(WNT): This statement is the testimony of an eyewitness, and it is true. He knows that he is telling the truth—in order that you also may believe.

John 19:36

(A.V.): For these things were done, that the scrip-

ture should be fulfilled, A bone of him shall not be broken.

(SNT): For these things occurred, that the scripture might be fulfilled, which said: A bone of him shall not be broken.

(NNT): For these things came to pass, that the scripture might be fulfilled, "A bone of him shall not be broken."

(JMT): For this took place that the scripture might be fulfilled, *Not a bone of him will be broken.*

(WNT): For all this took place that the Scripture might be fulfilled which declares, "NOT ONE OF HIS BONES SHALL BE BROKEN."

(Comp): The reference is made to the prophecy found in Exodus 12:46 and Numbers 9:12: "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." Numbers 9:12: "They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it."

Some authorities limit the use of this prophecy by claiming that it merely called attention to the fact that Jesus served as a type of paschal sacrifice. They further endeavor to strengthen their position by pointing out that the crucifixion occurred in the afternoon exactly at the time when the Paschal lamb was wont to be slaughtered.

John 19:37

(A.V.): And again another scripture saith, They shall look on him whom they pierced.

(SNT): And again another scripture, which saith: They will look on him, whom they pierced.

(NNT): And again another scripture saith, "They shall look on him whom they pierced."

(JMT): And another scripture also says, *They shall look on him whom they have impaled.*

(WNT): And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED."

(Comp): John is quoting from Zechariah 12:10 which reads: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son,* and shall be in bitterness for him, as one that is in bitterness for *his* firstborn." In Psalms 22:16, 17 we find David foretelling the nature of the Master's struggle. Psalm 22:16, 17: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. (17) I may tell all my bones: they look *and* stare upon me."

John 19:38

(A.V.): And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

(SNT): After these things, Joseph of Ramath, (for

he was a disciple of Jesus, and kept concealed through fear of the Jews,) requested of Pilate, that he might take away the body of Jesus. And Pilate permitted. And he came, and bore away the body of Jesus.

(NNT): And after this, Joseph of Arimathæa, being a disciple of Jesus, but concealing it for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. They came therefore and took him away.

(JMT): After this, Joseph of Arimathaea, a disciple of Jesus but a secret disciple—for fear of the Jews—asked Pilate for permission to remove the body of Jesus. And Pilate allowed him. So he went and removed the body,

(WNT): After this, Joseph of Arimathaea, who was a disciple of Jesus, but for fear of the Jews a secret disciple, asked Pilate's permission to carry away the body of Jesus; and Pilate gave him leave. So he came and removed the body.

(Comp): Joseph of Arimathæa was a wealthy Jewish counsellor. Nothing is known of his early history. The Scriptures mention his various attributes of goodness and courage. In view of the fact that the Roman law seldom if ever granted burial for the remains of those crucified, Joseph manifested much courage in that he asked Pilate to grant him this privilege, thereby openly before the Jews, revealing his secret attitude toward the Master. He had quietly been a follower

of Jesus for some time, and this great demonstration of the Master acted as a call for further proof on Joseph's own part of what he had gained from Jesus' instruction.

In asking for the body, Joseph acted in conformity with the Jewish law which was based upon Deuteronomy 21: 22, 23: "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: (23) His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance."

John 19:39

(A.V.): And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

(SNT): And there came also Nicodemus, (he who previously came to Jesus by night,) and he brought with him a compound of myrrh and aloes, about a hundred pounds.

(NNT): Nicodemus also, he who at the first went to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds weight.

(JMT): accompanied by Nicodemus (he who had first come to Jesus by night) who brought a mixture of myrrh and aloes, about a hundred pounds of it;

(WNT): Nicodemus too—he who at first had visited Jesus by night—came bringing a mixture of myrrh and aloes, in weight about seventy or eighty pounds. *(Notes: "Mixture;" other versions give 'roll.' "70 or 80 pounds;" literally '100 (Roman) pounds.')*

(Comp): Myrrh, which has been known to mankind from the remotest times, is a gum-resin. This resin exudes in yellow drops from a most unattractive shrub growing in Arabia. It is spiny and rugged, and its opal berries are scarcely hidden by the scanty foliage and tiny flowers. It is bitter to the taste and slightly pungent. Myrrh was used by the Egyptians chiefly for embalming. Later on the Jews discovered that in mixing myrrh with wine it became an anodyne.

Aloes is the modern eagle-wood and is considered very precious. It is imported from southeastern Asia. It yields a fragrant odor when burned. This eagle-wood is a diseased wood found in the center of the tree. It is infiltrated with oil and resin. The cultivation and merchandizing in aloes and myrrh ranked among the leading industries during Jesus' period.

John 19:40

(A.V.): Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

(SNT): And they bore away the body of Jesus, and wound it in linens and aromatics, as it is the custom of the Jews to bury.

(NNT): Then they took the body of Jesus, and wound it in linen cloths with the spices, as is the manner of the Jews in preparing for burial.

(JMT): they took and wrapped up the body of Jesus in the spices and in bandages, according to the Jewish custom of burial.

(WNT): Taking down the body they wrapped it in linen cloths along with the spices, in accordance with the Jewish mode of preparing for burial.

John 19:41

(A.V.): Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

(SNT): And there was a garden in the place where Jesus was crucified, and in the garden a new sepulchre in which no person had ever been laid.

(NNT): Now in the place where he was crucified there was a garden, and in the garden a new tomb, in which no one had ever been laid.

(JMT): Now at the spot where he had been crucified there was an orchard, and in the orchard a new tomb where no one had yet been laid;

(WNT): There was a garden at the place where Jesus had been crucified, and in the garden a new tomb, in which no one had yet been buried.

John 19:42.

(A.V.): There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

(SNT): And there they laid Jesus, because the sabbath had commenced, and because the sepulchre was near.

(NNT): There then, on account of the Jews' preparation-day, they laid Jesus; for the tomb was at hand.

(JMT): so they put Jesus there, since it was the Jewish day of Preparation, seeing that the tomb was close by.

(WNT): Therefore, because it was the day of Preparation for the Jewish Passover, and the tomb was close at hand, they put Jesus there.

(Comp): So many scholars find this verse to be a fulfillment of Isaiah 53:9, that we quote it here. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth."

CHAPTER XX.

John 20:1

(A.V.): The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

(SNT): And the first day of the week, in the morning, while it was yet dark, Mary Magdalena came to the sepulchre: and she saw that the stone was removed from the grave.

(NNT): But on the first day of the week Mary the Magdalene cometh early, while it was yet dark, to the tomb, and seeth that the stone had been taken away from the tomb.

(JMT): On the first day of the week Mary of Magdala went early to the tomb, when it was still dark; but as she saw the boulder had been removed from the tomb,

(WNT): On the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. *(Notes: "Removed from;" or possibly, 'lifted out of.' But the original notion, conveyed by the verb here used, of vertical motion upwards seems to be lost in a large number of cases.)*

(Comp): It was customary for the relatives and friends of those who had passed on to visit the grave on the third day. This was done because of their belief that decomposition set in on that day. Thus they could be certain that the

transition called death had really occurred. There were three types of sepulchres used by the Jews. One kind was simply an excavation in a rock surface with a slab upon it counter-sunk so as to be even with the ground. This was then painted white to prevent accidental personal defilement by walking on it. In Luke, chapter eleven, verse forty-four, we find Jesus referring to this type as follows: "Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*" Another type was the chamber cut out of limestone at right angles to one's face. This also was closed up by a slab. The last form of sepulchre was the "shelf tomb". Such an excavation of this kind provided for several interments and was such a one as that in which our Master worked out his great problem of the resurrection.

John 20:2

(A.V.): Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

(SNT): And she ran, and came to Simon Cephas, and to that other disciple whom Jesus loved, and said to them: They have taken away our Lord from the sepulchre, and I know not where they have laid him.

(NNT): She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus

loved, and saith to them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

(JMT): she ran off to Simon Peter and to the other disciple, the favourite of Jesus, telling them, "They have taken the master out of the tomb, and we do not know where they have put him!"

(WNT): So she ran, as fast as she could, to find Simon Peter and the other disciple—the one who was dear to Jesus—and to tell them, "They have taken the Master out of the tomb, and we do not know where they have put Him."

John 20:3

(A.V.): Peter therefore went forth, and that other disciple, and came to the sepulchre.

(SNT): And Simon set out, and the other disciple, and they were going to the sepulchre.

(NNT): Peter therefore went forth, and the other disciple, and they set out for the tomb.

(JMT): So Peter and the other disciple set out for the tomb;

(WNT): Peter and the other disciple started at once to go to the tomb,

John 20:4

(A.V.): So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

(SNT): And they both ran together; but that disciple outran Simon, and came first to the sepulchre.

(NNT): And they ran both together; and the other

disciple outran Peter, and came first to the tomb.

(JMT): they both started to run, but the other disciple ran ahead, faster than Peter, and got to the tomb first.

(WNT): both of them running, but the other disciple ran faster than Peter and reached it before he did.

John 20:5

(A.V.): And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

(SNT): And he looked in, and saw the linen cloths lying: but he did not go in.

(NNT): And stooping down, he seeth the linen cloths lying; but he did not go in.

(JMT): He glanced in and saw the bandages lying on the ground, but he did not go inside.

(WNT): Stooping and looking in, he saw the linen cloths lying there on the ground, but he did not go in. *(Notes: "Stooping and looking in." One word in the Greek. The tombs were cut into the solid rock.)*

John 20:6

(A.V.): Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

(SNT): And after him came Simon; and he entered the sepulchre, and saw the linen cloths lying;

(NNT): Then cometh also Simon Peter following him, and he went into the tomb; and he beholdeth the linen cloths lying,

(JMT): Then Simon Peter came after him, and went

inside the tomb; he noticed not only that the bandages were lying on the ground

(WNT): Simon Peter, however, also came, following him, and entered the tomb. There on the ground he saw the cloths;

(Comp): The sense conveyed by the Greek verb translated here as "seeth" implies an earnest, fixed gaze, which includes the dawning of understanding.

John 20:7

(A.V.): And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

(SNT): and the napkin, that had been wrapped about his head, was not with the linen cloths, but was folded up, and laid in a place by itself.

(NNT): and the napkin that was about his head, not lying with the linen cloths, but folded up in a place by itself.

(JMT): but that the napkin which had been round his head was folded up by itself, instead of lying beside the other bandages.

(WNT): and the towel, which had been placed over the face of Jesus, not lying with the cloths, but folded up and put by itself. *(Notes: "Towel;" or 'handkerchief.')*

(Comp): One Greek scholar has called attention to the fact that this verse has suffered in the translation—the difficulty being involved in the word "wrapped". He claims that the literal translation clearly indicates that the napkin was found by itself, still twisted (not "wrap-

ped") as it had been when originally wrapped around the Master's head. The position of the napkin still holding its original shape clearly indicated that the head had somehow slipped out of it, leaving it still in the shape of a turban. He implies that the Master had demonstrated the fact that the body was a mental concept and that the turban was no part of it. He further strengthens this view by translating "together in a place by itself" as "separately unto one place".

John 20:8

(A.V.): Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

(SNT): Then entered also the disciple who came first to the sepulchre; and he saw, and believed.

(NNT): Then therefore went in also the other disciple, who came first to the tomb; and he saw, and believed.

(JMT): Upon this the other disciple, who had reached the tomb first, went inside too, and when he saw for himself he was convinced.

(WNT): Then the other disciple, who had been the first to come to the tomb, also went in and saw and was convinced.

John 20:9

(A.V.): For as yet they knew not the scripture, that he must rise again from the dead.

(SNT): For they had not yet learned from the scriptures, that he was to arise from the dead.

(NNT): For not even yet did they know the Scripture, that he must rise from the dead.

(JMT): (For as yet they did not understand the Scripture that he must rise from the dead.)

(WNT): For until now they had not understood the inspired teaching, that He must rise again from among the dead.

(Comp): John is referring to Psalms 16:10, which reads as follows: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

John 20:10

(A.V.): Then the disciples went away again unto their own home.

(SNT): And those disciples went away again to their place.—

(NNT): So the disciples went away again to their home.

(JMT): Then the disciples returned home;

(WNT): Then they went away and returned home.

John 20:11

(A.V.): But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

(SNT): But Mary remained standing at the sepulchre, and weeping; and as she wept, she looked into the sepulchre,

(NNT): But Mary was standing without by the tomb weeping. And as she wept, she stooped down into the tomb,

(JMT): but Mary stood sobbing outside the tomb. As she sobbed, she glanced inside the tomb

(WNT): Meanwhile Mary remained standing near the tomb, weeping aloud. She did not enter the tomb, but as she wept she stooped and looked in,

John 20:12

(A.V.): And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

(SNT): and saw two angels in white, who were sitting, one at the pillows and one at the feet, where the body of Jesus was laid.

(NNT): and beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

(JMT): and noticed two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet.

(WNT): and saw two angels clothed in white raiment, sitting one at the head and one at the feet where the body of Jesus had been. *(Notes: "Saw;" or 'observed.')*

(Comp): Again we have the same verb "seeth" which, as has been mentioned before, includes the sense of spiritual discernment.

John 20:13

(A.V.): And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

(SNT): And they said to her: Woman, why weepest

thou? She said to them: Because they have taken away my Lord, and I know not where they have laid him.

(NNT): And they say to her, Woman, why dost thou weep? She saith to them, Because they have taken away my Lord, and I know not where they have laid him.

(JMT): "Woman," they said to her, "why are you sobbing?" She said, "Because they have taken away my master, and I do not know where they have put him!"

(WNT): They spoke to her. "Why are you weeping?" they asked. "Because," she replied, "they have taken away my Lord, and I do not know where they have put him." *(Notes: "Why;" literally "Woman, why;" but in modern English we seldom use the simple vocative in the language of sympathy and condolence.)*

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 20:13.

John 20:14

(A.V.): And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

(SNT): Having said this, she turned round, and saw Jesus standing, but did not know that it was Jesus.

(NNT): Having said this, she turned back, and beheld Jesus standing; and knew not that it was Jesus.

(JMT): With these words she turned round and noticed Jesus standing—though she did not know it was Jesus.

(WNT): While she was speaking, she turned round and saw Jesus standing there, but did not recognize Him.

John 20:15

(A.V.): Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

(SNT): Jesus said to her: Woman, why weepest thou? and, whom dost thou seek? And she supposed that he was the gardener: and she said to him: My lord, if thou hast borne him away, tell me where thou hast laid him, [and] I will go and take him away.

(NNT): Jesus saith to her, Woman, why dost thou weep? whom dost thou seek? She, supposing that it was the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

(JMT): "Woman," said Jesus, "why are you sobbing? Who are you looking for?" Supposing he was the gardener, she said, "Oh, sir, if you carried him away, tell me where you put him, and I will remove him."

(WNT): "Why are you weeping?" He asked; "who are you looking for?" She, supposing that He was the gardener, replied, "Sir, if you

have carried him away, tell me where you have put him and I will remove him."

John 20:16

(A.V.): Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

(SNT): Jesus said to her; Mary! And she turned, and said to him in Hebrew: Rabbuni; which is interpreted Teacher.

(NNT): Jesus saith to her, Mary! She turned and saith to him in Hebrew, Rabbuni! which signifieth, Teacher!

(JMT): "Mary!" said Jesus. She started round and said, "Rabboni!" (a Hebrew word meaning "teacher").

(WNT): "Mary!" said Jesus. She turned to Him. "Rabboni!" she cried in Hebrew: the word means "Teacher!"

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 20:16.

John 20:17

(A.V.): Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

(SNT): Jesus said to her: Touch me not; for not yet have I ascended to my Father. But go to my brethren, and say to them: I ascend to my

Father and your Father, and to my God and your God.

(NNT): Jesus saith to her, Touch me not; for I have not yet ascended to the Father; but go to my brethren, and say to them, I ascend to my Father and your Father, and my God and your God.

(JMT): Jesus said, "Cease clinging to me. I have not ascended yet to the Father, but go to my brothers and tell them, 'I am ascending to my Father and yours, to my God and yours.' "

(WNT): "Do not cling to me," said Jesus, "for I have not yet ascended to the Father. But take this message to my brethren: 'I am ascending to my Father and your Father, to my God and your God.' " *(Notes: "But;" literally 'for' parenthetically. The meaning may be, "for there is this duty for you to discharge first.")*

(Comp): Many students perceive a fulfillment of Psalms 22:22 in this verse: I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." Psalms 22:22.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 20:17.

John 20:18

(A.V.): Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

(SNT): Then came Mary Magdalena, and told the disciples that she had seen our Lord; and that he had said these things to her.

(NNT): Mary the Magdalene cometh, bringing word to the disciples that she had seen the Lord, and that he had said these things to her.

(JMT): Away went Mary of Magdala to the disciples with the news, "I have seen the Lord!"—telling them what he had said to her.

(WNT): Mary of Magdala came and brought word to the disciples. "I have seen the Master," she said. And she told them that He had said these things to her.

John 20:19

(A.V.): Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

(SNT): And on the evening of that first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came, and stood in the midst of them, and said to them: Peace be with you.

(NNT): When therefore it was evening on that day, which was the first day of the week, and the doors where the disciples were had been shut for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to you!

(JMT): On the evening of that same day—the first day of the week—though the disciples had gathered within closed doors for fear of the Jews, Jesus entered and stood among them, saying, "Peace be with you!"

(WNT): On that same first day of the week, when it was evening and, for fear of the Jews, the doors of the house where the disciples were, were locked, Jesus came and stood in their midst, and said to them, "Peace be to you!"

John 20:20

(A.V.): And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

(SNT): Having said this, he showed them his hands and his side. And the disciples rejoiced, when they saw our Lord.

(NNT): And having said this, he showed them his hands and his side. The disciples therefore were glad, when they saw the Lord.

(JMT): So saying he showed them his hands and his side; and when the disciples saw the Lord, they rejoiced.

(WNT): Having said this He showed them His hands and also His side; and the disciples were filled with joy at seeing the Master.

John 20:21

(A.V.): Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

(SNT): And Jesus said to them: Peace be with you. As my Father hath sent me, I also send you.

(NNT): Then he said to them again, Peace be to you! As the Father hath sent me, I also send you.

(JMT): Jesus then repeated, "Peace be with you! As the Father sent me forth, I am sending you forth."

(WNT): A second time, therefore, He said to them, "Peace be to you! As the Father sent me, I also now send you."

John 20:22

(A.V.): And when he had said this, he breathed on *them,* and saith unto them, Receive ye the Holy Ghost:

(SNT): And as he said these things, he breathed on them, and said to them: Receive ye the Holy Spirit.

(NNT): And having said this, he breathed on them, and saith to them, Receive the Holy Spirit.

(JMT): And with these words he breathed on them, and added, "Receive the holy Spirit!"

(WNT): Having said this He breathed upon them and said, "Receive the Holy Spirit."

John 20:23

(A.V.): Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

(SNT): If ye shall remit sins to any one, they will be remitted to him; and if ye shall retain [those] of any one, they will be retained.

(NNT): Whosever sins ye remit, they are remitted to them; whosever ye retain, they are retained.

(JMT): "If you remit the sins of any, they are remitted: if you retain them, they are retained."

(WNT): "If you remit the sins of any persons, they remain remitted to them. If you bind fast the sins of any, they remain bound."

John 20:24

(A.V.): But Thomas, one of the twelve, called Didy-

mus, was not with them when Jesus came.

(SNT): But Thomas, who was called the Twin, one of the twelve, was not there with them, when Jesus came.

(NNT): But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

(JMT): Now Thomas, one of the twelve, who was called 'the Twin,' was not with them when Jesus came;

(WNT): Thomas, one of the twelve—surnamed 'the Twin'—was not among them when Jesus came.

John 20:25

(A.V.): The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

(SNT): And the disciples said to him: We have seen our Lord. But he said to them: Unless I see in his hands the places of the nails, and put my fingers into them, and extend my hand to his side, I will not believe.—

(NNT): The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand in his side, I shall not believe.

(JMT): and when the rest of the disciples told him, "We have seen the Lord," he said, "Unless I

see his hands with the mark of the nails, and put my finger where the nails were, and put my hand into his side, I refuse to believe it."

(WNT): So the rest of the disciples told him, "We have seen the Master!" His reply was, "Unless I see in his hands the wound made by the nails and put my finger into the wound, and put my hand into his side, I will never believe it." *(Notes: "Finger into the wound;" other versions give "finger into the place.")*

John 20:26

(A.V.): And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

(SNT): And after eight days, the disciples were again within, and Thomas with them: and Jesus came, while the doors were closed, stood in the midst, and said to them: Peace be with you.

(NNT): And after eight days the disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you!

(JMT): Eight days afterwards his disciples were together again, and Thomas with them. Though the doors were closed, Jesus entered and stood among them, saying, "Peace be with you!"

(WNT): A week later the disciples were again in the house, and Thomas was with them, when Jesus came—though the doors were locked—and stood in their midst, and said, "Peace be to you."

John 20:27

(A.V.): Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

(SNT): And he said to Thomas: Reach hither thy finger, and look at my hands; and reach out thy hand and extend it to my side: and be not incredulous, but believing.

(NNT): Then he saith to Thomas, Reach hither thy finger, and behold my hands, and reach forth thy hand, and put it into my side; and be not faithless, but believing.

(JMT): Then he said to Thomas, "Look at my hands, put your finger here; and put your hand here into my side; cease your unbelief and believe."

(WNT): Then He said to Thomas, "Bring your finger here and feel my hands; bring your hand and put it into my side; and do not be ready to disbelieve but to believe." *(Notes: "Feel;" or "examine." Literally "see.")*

John 20:28

(A.V.): And Thomas answered and said unto him, My Lord and my God.

(SNT): And Thomas answered, and said to him: My Lord, and my God!

(NNT): Thomas answered and said to him, My Lord and my God!

(JMT): Thomas answered him, "My Lord and my God!"

(WNT): "My Lord and my God!" replied Thomas.

John 20:29

(A.V.): Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

(SNT): Jesus said to him: Now, when thou hast seen me, thou believest: blessed are they, who have not seen me, yet believe.—

(NNT): Jesus saith to him, Because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed.

(JMT): Jesus said to him, "You believe because you have seen me? Blessed be those who believe though they have never seen me."

(WNT): "Because you have seen me," replied Jesus, "you have believed. Blessed are those who have not seen and yet have believed."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 20:29.

John 20:30

(A.V.): And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

(SNT): And many other signs did Jesus before his disciples, which are not written in this book.

(NNT): Many other signs did Jesus in the presence of his disciples, which are not written in this book.

(JMT): Many another Sign did Jesus perform in presence of his disciples, which is not recorded in this book;

(WNT): There were also a great number of other signs which Jesus performed in the presence of the disciples, which are not recorded in this book.

John 30:31

(A.V.): But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

(SNT): But these are written, that ye may believe that Jesus is the Messiah, the Son of God; and that when ye believe, ye may have life eternal by his name.

(NNT): But these have been written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.

(JMT): but these Signs are recorded so that you may believe Jesus is the Christ, the Son of God, and believing may have life through his Name.

(WNT): But these have been recorded in order that you may believe that He is the Christ, the Son of God, and that, through believing, you may have Life through His name.

(Comp): From an old papyrus recently discovered at Oxyrhynchus, Egypt, we find that the text of this verse reads as follows: "These things have been written that ye may believe that Jesus Christ is Son of Man and Son of God, and have life eternal in his name."

CHAPTER XXI.

John 21:1

(A.V.): After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

(SNT): After these things, Jesus showed himself again to his disciples, at the sea of Tiberias: and he showed himself thus:

(NNT): After these things he manifested himself again to the disciples at the lake of Tiberias. And he manifested himself in this manner.

(JMT): After that, Jesus disclosed himself once more to the disciples at the sea of Tiberias. It was in this way.

(WNT): After this, Jesus again showed Himself to the disciples. It was at the Lake of Tiberias. The circumstances were as follows. *(Notes: "After this." Whether a week later, or a month, or even more, there is nothing to indicate.)*

John 21:2

(A.V.): There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

(SNT): There were together, Simon Cephas, and Thomas called the Twin, and Nathaniel who was of Cana in Galilee, and the sons of Zebedee, and two other of the disciples.

(NNT): There were together Simon Peter, and Thomas called Didymus, and Nathanael of

Cana in Galilee, and the sons of Zebedee, and two others of his disciples.

(JMT): Simon Peter, Thomas (who was called 'the Twin'), Nathanael from Cana in Galilee, the two sons of Zebedaeus, and two other disciples of his, were all together.

(WNT): Simon Peter was with Thomas, called the Twin, Nathanael of Cana in Galilee, the sons of Zabdi, and two others of the Master's disciples.

John 21:3

(A.V.): Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

(SNT): Simon Cephas said to them: I will go [and] catch fishes. They said to him: We will go with thee. And they went, and embarked in a ship: and that night, they caught nothing.

(NNT): Simon Peter saith to them, I am going a fishing. They say to him, We also will go with thee. They set out and went into the boat, and on that night caught nothing.

(JMT): Simon Peter said to them, "I am going to fish." They said, "We are coming with you too." Off they went and embarked in the boat, but that night they caught nothing.

(WNT): Simon Peter said to them, "I am going fishing." "We will go too," said they. So they set out and went on board their boat; but they caught nothing that night.

(Comp): The word "immediately" is considered spurious by practically all authorities.

John 21:4

(A.V.): But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

(SNT): And when it was morning, Jesus stood on the shore of the sea: and the disciples did not know that it was Jesus.

(NNT): But when the morning was coming on, Jesus stood on the shore; but the disciples did not know that it was Jesus.

(JMT): Now at the break of day Jesus was standing on the beach (though the disciples did not know it was Jesus).

(WNT): When, however, day was now dawning, Jesus stood on the beach, though the disciples did not know that it was Jesus.

John 21:5

(A.V.): Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

(SNT): And Jesus saith to them: Lads, have ye any thing to eat? They say to him: No.

(NNT): Then Jesus saith to them, Children, have ye any fish? They answered him, No.

(JMT): "Lads," said Jesus, "have you got anything?" "No," they answered.

(WNT): He called to them. "Children," He said, "have you any food there?" "No," they answered.

John 21:6

(A.V.): And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

(SNT): He said to them: Cast your net on the right side of the ship, and ye will find them. And they cast; and they could not draw up the net, because of the multitude of fishes it contained.

(NNT): And he said to them, Cast the net on the right side of the boat, and ye will find. And they cast it, and now they were not able to draw it for the multitude of the fishes.

(JMT): So he told them, "Throw your net on the right of the boat, and you will have a take." At this they threw the net, and now they could not haul it in for the mass of fish.

(WNT): "Throw the net in on the right hand side," He said, "and you will find fish." So they threw the net in, and now they could scarcely drag it along for the quantity of fish.

John 21:7

(A.V.): Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,) and did cast himself into the sea.

(SNT): And that disciple whom Jesus loved, said to Cephas: That is our Lord. And Simon, when he heard that it was our Lord, took his tunic, and girded his loins, (for he had been naked,)

and threw himself into the sea, to go to Jesus.

(NNT): Therefore that disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter therefore, hearing that it was the Lord, girded on his outer garment, for he had on nothing but his under one, and threw himself into the lake.

(JMT): So the disciple who was Jesus' favorite said to Peter, "It is the Lord!" Hearing it was the Lord, Simon Peter threw on his blouse (he was stripped for work) and jumped into the water,

(WNT): This made the disciple whom Jesus loved say to Peter, "It is the Master." Simon Peter therefore, when he heard the words, "It is the Master," drew on his fisherman's shirt—for he had not been wearing it—put on his girdle, and sprang into the water. *(Notes: "Fisherman's shirt;" or 'outer tunic.' "He had not been wearing it;" literally 'he was naked.')*

(Comp): To be clothed only in the long undergarment, was known as "being naked". This was therefore a figurative expression rather than a literal one.

John 21:8

(A.V.): And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

(SNT): But the other disciples came in the ship, (for they were not very far from the land, only about two hundred cubits,) and they dragged the net with the fishes.

(NNT): And the other disciples came in the boat, (for they were not far from land, only about two hundred cubits,) dragging the net with the fishes.

(JMT): while the rest of the disciples came ashore in the punt (they were not far from land, only about a hundred yards), dragging their net-ful of fish.

(WNT): But the rest of the disciples came in the small boat (for they were not far from land—only about a hundred yards off), dragging the net full of fish. *(Notes: "Small boat." The nearest English word would perhaps be 'dinghy.' It was probably large enough to hold six men.)*

(Comp): The "punt" mentioned in Moffatt's translation (JMT) was a flat-bottomed, square-ended boat.

A cubit in measurement was about one and one-half feet.

John 21:9

(A.V.): As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

(SNT): And when they came upon the land, they saw coals placed, and fish laid on them, and bread.

(NNT): When therefore they had come to land, they see a fire of coals there, and a fish lying thereon, and bread.

(JMT): When they got to land, they saw a charcoal fire burning, with fish cooking on it, and some bread.

(WNT): As soon as they landed, they saw a charcoal fire burning there, with fish broiling on it, and bread close by.

John 21:10

(A.V.): Jesus saith unto them, Bring of the fish which ye have now caught.

(SNT): And Jesus said to them: Bring [some] of the fishes, which ye have just caught.

(NNT): Jesus saith to them, Bring of the fish which ye have now caught.

(JMT): Jesus said to them, "Bring some of the fish you have just caught."

(WNT): Jesus told them to fetch some of the fish which they had just caught.

John 21:11

(A.V.): Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

(SNT): And Simon Cephas embarked, and drew the net to land, full of huge fishes, one hundred and fifty and three. And with all this weight, the net was not rent.—

(NNT): Simon Peter therefore went on board, and drew the net to land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not broken.

(JMT): So Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; but for all their number the net was not torn.

(WNT): So Simon Peter went on board the boat and drew the net ashore full of large fish, 153 in number; and yet, although there were so many, the net had not broken. *(Notes: "The boat." Not the fishing smack, but the small boat (verse 8) to which the ropes of the net were made fast.)*

John 21:12

(A.V.): Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

(SNT): And Jesus said to them: Come and dine. And no one of the disciples presumed to ask him, who he was; for they knew that it was our Lord.

(NNT): Jesus saith to them, Come and breakfast. But no one of the disciples durst ask him, Who art thou? knowing that it was the Lord.

(JMT): Jesus said, "Come and breakfast." (Not one of the disciples dared to ask him who he was; they knew it was the Lord.)

(WNT): "Come this way and have breakfast," said Jesus. But not one of the disciples ventured to question Him as to who He was, for they felt sure that it was the Master.

John 21:13

(A.V.): Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

(SNT): And Jesus came, and took bread and fishes, and gave to his disciples.

(NNT): Jesus cometh and taketh the bread, and giveth them, and the fish likewise.

(JMT): Jesus went and took the bread and gave it to them, and the fish too.

(WNT): Then Jesus came and took the bread and gave them some, and the fish in the same way.

John 21:14

(A.V.): This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

(SNT): This is the third time that Jesus appeared to his disciples when he had arisen from the dead.

(NNT): This is now the third time that Jesus manifested himself to his disciples, after he had risen from the dead.

(JMT): This was the third time, now, that Jesus appeared to the disciples after rising from the dead.

(WNT): This was now the third occasion on which Jesus showed Himself to the disciples after He had risen from among the dead.

John 21:15

(A.V.): So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

(SNT): And when they had dined, Jesus said to Simon Cephas: Simon, son of Jonas, lovest thou me, more than these do? He said to him: Yes, my Lord: thou knowest that I love thee. Jesus said to him: Feed my lambs for me.

(NNT): So when they had breakfasted, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs.

(JMT): Then after breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" "Why, Lord," he said, "you know I love you." "Then feed my lambs," said Jesus.

(WNT): When they had finished breakfast, Jesus asked Simon Peter, "Simon, son of John, do you love me more than these others do?" "Yes, Master," was his answer; "you know that you are dear to me." "Then feed my lambs," replied Jesus.

(Comp): The Greek verb used by Jesus translated here as "lovest", conveys the sense of *love born of understanding*. It is significant that in this dialogue Peter answers him each time by using the verb which infers a lower sense of "love"—a love, however, which involves the best the human heart is capable of. In verse seventeen, Jesus at last used the same Greek verb "lovest" used by Peter and seems to have given up the effort to lift Peter to perceive the higher sense our Master entertained of love and which he had expressed by that particular Greek verb. This distinction between these two verbs has only recently been discovered. The discovery was made through the excavations in Egypt which resulted in uncovering tons of papyri written during the first century, and in the identical language of the Scriptures.

John 21:16

(A.V.): He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

(SNT): Again, he said to him the second time: Simon, son of Jonas, lovest thou me? He said to him: Yes, my Lord; thou knowest that I love thee. Jesus said to him: Feed my sheep for me.

(NNT): He saith to him again a second time, Simon, son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Tend my sheep.

(JMT): Again he asked him, for the second time, "Simon, son of John, do you love me?" "Why, Lord," he said, "you know I love you." "Then be a shepherd to my sheep," said Jesus.

(WNT): Again a second time He asked him, "Simon, son of John, do you love me?" "Yes, Master," he said, "you know that you are dear to me." "Then be a shepherd to my sheep," He said.

(Comp): A manuscript found at Mt. Sinai and written during the second century throws much light on how those primitive Christians felt regarding this verse. "The sheep are the men, and the ewes they are the women, and the lambs they are the young boys and the little girls. Lo thou seest the priest of the people! With what care the Lord instructed Peter, saying to him, not once but three times, Feed thou the flock."

See Concordance to Miscellaneous Writings

and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 21:16.

John 21:17

(A.V.): He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

(SNT): Again, Jesus said to him the third time: Simon, son of Jonas, lovest thou me? And it grieved Cephas, that he said to him the third time, Lovest thou me; and he said to him: My Lord, thou understandest all things, thou knowest that I love thee. Jesus said to him: Feed my sheep for me.

(NNT): He saith to him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. He saith to him, Feed my sheep.

(JMT): For the third time he asked him, "Simon, son of John, do you love me?" Now Peter was vexed at being asked a third time, "Do you love me?" So he replied; "Lord, you know everything, you can see I love you." Jesus said, "Then feed my sheep."

(WNT): A third time Jesus put the question: "Simon, son of John, am I dear to you?" It grieved

Peter that Jesus asked him the third time, "Am I dear to you?" "Master," he replied, "you know everything, you can see that you are dear to me." "Then feed my much-loved sheep," said Jesus.

John 21:18

(A.V.): Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

(SNT): Verily, verily, I say to thee: When thou wast young, thou girdedst thy own loins, and walkedst whither it pleased thee: but when thou shalt be old, thou wilt extend thy hands, and another will gird thy loins for thee, and will conduct thee whither thou wouldst not.

(NNT): Truly, truly do I say to thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldst; but when thou hast grown old, thou wilt stretch forth thy hands, and another will gird thee, and carry thee whither thou wouldst not.

(JMT): "Truly, truly I tell you, you put on your own girdle and went wherever you wanted, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go"

(WNT): "In most solemn truth I tell you that whereas, when you were young, you used to put on

your girdle and walk whichever way you chose, when you have grown old you will stretch out your arms and some one else will put a girdle round you and carry you where you have no wish to go." *(Notes: "Some one else." The Centurion under whose orders the details of Peter's crucifixion would be carried out. "A girdle." The rope which would be put round his waist to bind him to the cross. "Carry." When both cross and victim were lifted, for the cross to be planted in the hole dug to receive its foot. Or possibly "bring" or "lead.")*

John 21:19

(A.V.): This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

(SNT): And this he said, to show by what death he was to glorify God. And having said these things, he said to him: Follow me.—

(NNT): This he said, signifying by what manner of death he was to glorify God. And having thus spoken, he saith to him, Follow me.

(JMT): (he said this to indicate the kind of death by which Peter would glorify God); then he added, "Follow me."

(WNT): This He said to indicate the kind of death by which that disciple would bring glory to God; and after speaking thus He said to him, "Follow me."

John 21:20

(A.V.): Then Peter, turning about, seeth the disciple whom Jesus loved following; which also

leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

(SNT): And Simon turned himself, and saw coming after him, that disciple whom Jesus loved, who fell on the breast of Jesus at the supper, and said, My Lord, who is it will betray thee?

(NNT): Peter, turning round, seeth the disciple whom Jesus loved following,—who also at supper leaned back on his breast, and said, Lord, who is he that betrayeth thee?—

(JMT): Peter turned round and saw that the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put the question, "Lord, who is to betray you?"

(WNT): Peter turned round and noticed the disciple whom Jesus loved following—the one who at the supper had leaned back on his breast and had asked, "Master, who is it that is betraying you?"

John 21:21

(A.V.): Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

(SNT): Him Cephas saw, and said to Jesus: My Lord, as for this man, what?

(NNT): Peter, seeing him, saith to Jesus, Lord, and how will it be with him?

(JMT): So, on catching sight of him, Peter said to Jesus, "And what about him, Lord?"

(WNT): On seeing him, Peter asked Jesus, "And, Master, what about him?"

John 21:22

(A.V.): Jesus saith to him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

(SNT): Jesus said to him: If I will, that he abide here until I come, what [is that] to thee? Follow thou me.

(NNT): Jesus saith to him, If it be my will that he remain till I come, what is it to thee? Follow thou me.

(JMT): Jesus replied, "If I choose that he should survive till I come back, what does that matter to you? Follow me yourself."

(WNT): "If I desire him to remain till I come," replied Jesus, what concern is that of yours? You, yourself, must follow me."

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, John 21:22.

John 21:23

(A.V.): Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

(SNT): And this saying went forth among the brethren, that this disciple would not die. Yet Jesus did not say, that he would not die; but, If I will that he abide here until I come, what [is that] to thee.

(NNT): This report therefore went abroad among the brethren, that this disciple was not to die. And yet Jesus did not say to him, He will not

die; but, If it be my will that he remain till I come, what is it to thee?

(JMT): This started the report among the brotherhood that the said disciple was not to die. Jesus, however, did not say he was not to die; what he said was, "If I choose that he should survive till I come back, what does that matter to you?"

(WNT): Hence the report spread among the brethren that that disciple would never die. Yet Jesus did not say, "He is not to die," but, "If I desire him to remain till I come, what concern is that of yours?"

John 21:24

(A.V.): This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

(SNT): This is the disciple who hath testified of all these things, and hath written them: and we know, that his testimony is true.—

(NNT): This is the disciple who testified of these things, and hath written these things; and we know that his testimony is true.

(JMT): This was the disciple who bears testimony to these facts and who wrote them down; his testimony, we know, is true.

(WNT): That is the disciple who gives his testimony as to these matters, and has written this history; and we know that his testimony is true.

John 21:25

(A.V.): And there are also many other things which

Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

(SNT): And there are also many other things, which Jesus did; which, if written out with particularity, the world itself, as I suppose, would not suffice for the books that would be written.

(NNT): And there are also many other things which Jesus did; and if they were to be every one written, I suppose that not even the world itself could contain the books that would be written.

(JMT): Now there is much else that Jesus did—so much, that if it were written down in detail, I do not suppose the world itself could hold the written records.

(WNT): But there are also many other things which Jesus did—so vast a number indeed that if they were all described in detail, I suppose that the world itself could not contain the books that would have to be written.

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